# The Pastor

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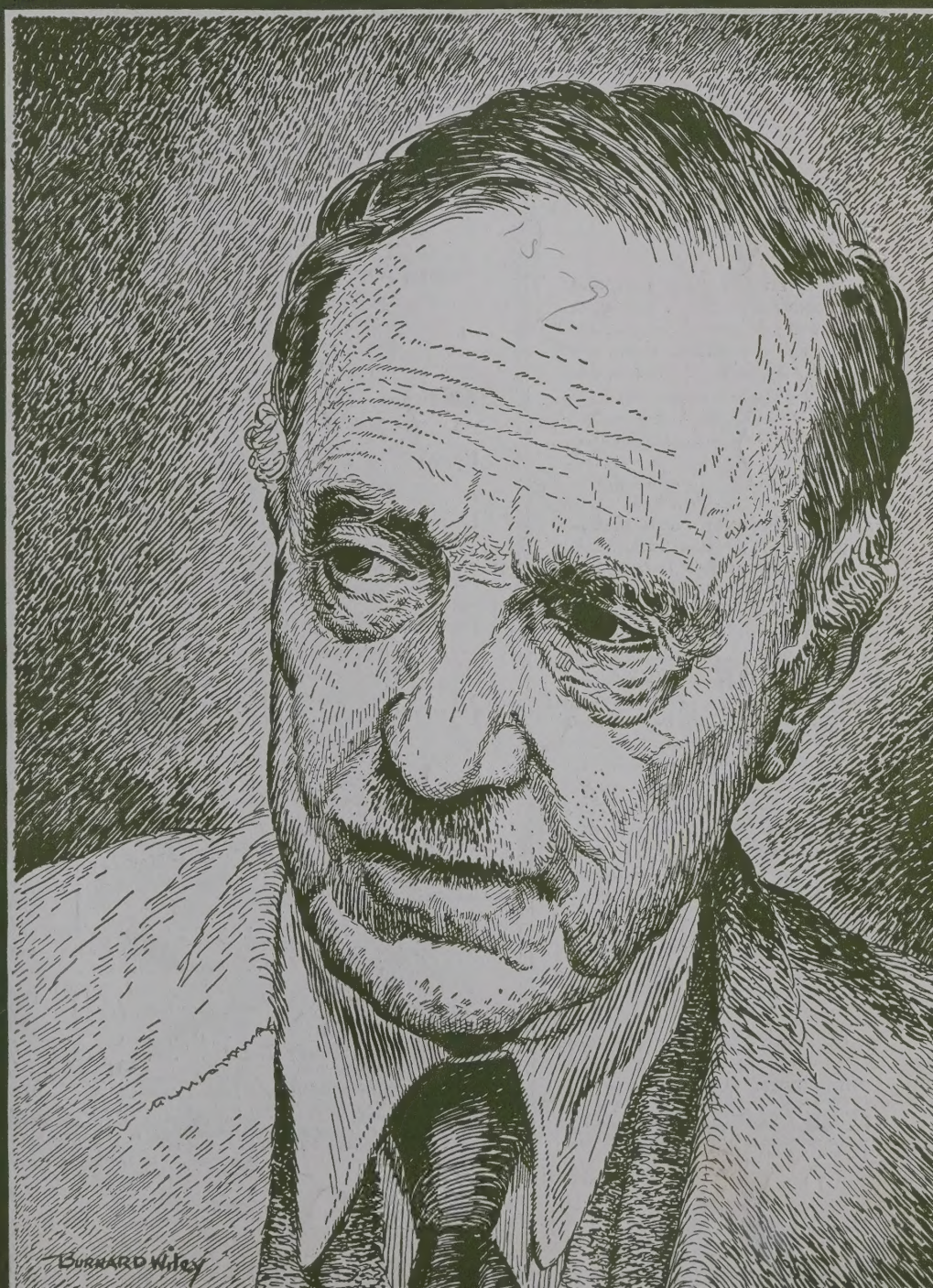

# The Pastor

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# EDITORIAL

## How the Church Is Involved

HE TIME for a great new victory of Christian faith be running out as the churches move along in a dan- us confusion of complacency and activism. Often at with each other, though sometimes in collusion, olacency and activism both lead ultimately down a -end street.

our complacency we take comfort in the notion that gs in the church (and outside it for that matter) are so bad as they might be.

our activism we behave as though by our good works re "bringing in the kingdom" at a rate we can almost ict. "There is nothing wrong with our churches that le more money will not cure" is a typical answer when r a pastor is asked, "How are things in your church?" ne present-day ills of society are so obvious that ly everyone can name them. But we get mostly pro- ls for superficial cures for them. There are the stale- d "hot" war and the unending "cold" war, neither hich impatient Americans can stand for very long. e is the inflated world economy and an inevitable lack ve for neighbor that goes along with it. There are orrupt morals in government, sports, business—yes, the church—at once symptoms and conditions of a secularized society. On top of all this is a thick ng of "mass mind," fluffed up and plastered on by complacency, conservatism, timidity, and sense of self- faction in our own shallow moralisms. On the other , the activists with pseudo-radical, idealistic, and nalistic notions of how to solve life's problems blat alistically about how to have peace, plenty, and anna goodness.

ne church is involved in this present condition of ty as it is involved in all of history. It daily makes rs both of activism and complacency. It commits e in part because of a theory that tends to separate ion from life and a practice that involves the church ne whole fabric of life and society without always g aware of it. The church is ill-prepared to inaugu- in this century a great new surge of faith—an op- unity that seems peculiarly real at this very moment. e is running fast, yet the church too often lags behind uch matters as demonstration of brotherhood; good of modern communications (press, radio, television) bringing the gospel to all manner of men; political n for a better way of life; taking a critically con- tive view of the dominant economic orders of our .

e are now in the midst of a period of what appears e long-continuing crisis in all these areas of human ty. It appears most obviously and most sharply on level of international relations. But it is rooted in smaller spheres of human relations—my town, my regation, my group, my club, my family. We have rown in a measure the system of brutal conflict be- tween clans, tribes, and provinces; we may be standing at the beginning of a long road that some day will lead to breaking the system of international conflict. But it will not come of itself. The road will be long and hard. And we shall be blinded along the way as we encounter the lesser conflicts that remain between clan, tribe, and province. These we shall always have with us because of human sinfulness—a most real characteristic of human nature, if we only have eyes to see it. But by the grace of God we press continuously toward the emergence of an order of society wherein possibilities for control of conflict are greater than ever before; but so are the dangers of conflict greater.

Two things that the church must make clear to the world in our time are our *precarious existence* and the *power of God unto salvation*, How, then, shall we respond to the divine will so that this may be accomplished?

The minister must see on what theological foundation he stands. The wellsprings of faith for life on this earth are not to be found outside the New Testament gospel, revealed in history through the Spirit and the Word made flesh and enacted in the Church Universal.

We must be patient in all crisis, but never tolerant of evil. Religion and life are dynamic, and a dynamic entity is hard on one's nervous system. Only patience can prevent our succumbing to anxiety or despair, and either will kill the church's opportunity for a new and glorious witness to the gospel in this tragic time.

In whatever approach the church takes toward meeting the crisis of our age, there needs to be a rebirth in some of our pulpits. This is a time in which we must preach more vigorously than ever the Christian hope. If we are in doubt about what that hope is let us be prepared to discover it; for if it is ever lost we shall fail in the Christian purpose.

Perhaps the conflict between communism and Christianity best symbolizes our present-day dilemma and world crisis. But this same crisis appears down at the parish level of our churches where our people live. It is there best seen as a cleavage between the faith we profess on Sunday and the way we act toward God and our neighbors on the other days of the week. The grand opportunity for the church is to step into the breach, to take the reins of contemporary culture on every level—beginning in our congregation—and to make a world-shaking witness to the sacred and imperishable message of eternal salvation: the gospel of Jesus Christ. Our main purpose is not to have a fine service with large crowds, larger buildings, or more funds for missionary work (fine as these are); it is to preach the gospel that changes lives for a proper relationship with God and neighbor. Complacency and shallow activism both lead to a dead end of despair, but a dynamic faith can fulfil human purpose under the divine rule of God.—**N. S. C.**

homiletics

# The Wrath to Come

**"God's will lays a claim upon us, and we cannot avoid that claim without consequences," says the pastor of Mamaroneck Methodist Church, Mamaroneck, N. Y.**

THE invitation to consider together the nature and meaning of Hell has not been too common in recent years. We have thought of the twentieth century as an age of reason, and Hell has come to be a bit unreasonable. Our generation with its new understanding of behavior and human motives has asked many questions about what we have called "sin." Using the methods of science we have been preoccupied with explanations and descriptions, and have found them useful. But through some strange blindness we have thought that to explain and describe was enough. We vainly supposed that to understand a sin was to remove it.

Now the thunder and lightning of atomic explosions has made us see again that life deals with causes and effects, yes, with tremendous consequences. To diagnose an illness is futile unless diagnosis is followed with some health-restoring action. Our description of the plight of our age merely opens the door to frustration unless we can act so that health and sanity can be restored in national and international life.

The reawakening of our concern for consequences has come largely from scientists. The men who make atom bombs have called themselves a "society of frightened scientists." One of them says, "Our new-found knowledge of nuclear energy threatens to enslave or destroy us even before we can understand it fully or learn to use it well." Recent days have revealed the debate among the scientists themselves as to whether or not their achievement of destructive force, the so called H-bomb, should even be made. Some predict it may obliterate all life upon the earth. Those who would dramatize its diabolical power call it the Hell bomb. So, through the concern of the scientists we have Hell to deal with as a term for consequences.

More than we had reason to expect a decade ago, this idea that had become theologically unpopular is at the center of our thinking. The words of Isaiah have new meaning, . . . *hell hath enlarged herself, and opened her mouth without measure . . .*

To get an adequate sense of what may lie before us we go way back to the frightening words of Jeremiah (4th chapter).

*All the birds have flown,*
*The sown land lies a desert,*
*And the towns are razed,*
*The whole land shall be desolate.*
*The land is all in flight,*
*Men taking refuge within woods and caves,*
*And climbing upon the rocks.*
*Every city shall be abandoned,*
*And not a man dwell therein.*
*Lo, all is chaos.*
*You ruined creature, what will you do?**

Such words of the ancient prophet again have meaning for our ears. The chaos created by our own evil ways frightens us as we have never before been frightened. To be sure, we have had our hours of great misgivings, at the news of Pearl Harbor, Dunkirk, and the fall of France, when for days we felt shaken and insecure. But even then we were dealing with forces we knew and understood. At its worst, it meant defeat, and we understo what that could mean. And we cou gird up our loins for struggle a some form of action that could solve our fears.

This new and greater fear shatt our known patterns of action. We told there is no defense. We warned that one H-bomb is a th sand times more powerful than one that killed eighty thousand in searing moment of hellishness Hiroshima. But we cannot grasp su power. We cannot begin to conce of any force able to obliterate eig millions of human beings. We ha not developed the thought proces or measuring capacity to handle id of such magnitude. We just feel overpowering sense of doom, though we had played fast and lo with the power of God so long that could not now stop the momentum what we had started. Our hearts gripped by unreasoned fear. Our dr toward some reasonable action stopped by the very unreasonablen of the force we face. We begin understand the prophet's words, *h hath enlarged herself, and opened mouth without measure.*

To try to understand how we mig regain a workable idea of Hell have read again the sermons of Jo than Edwards. He had an intense terest in sin and its punishment. Et nal punishment was real. Edwa sincerely and eloquently tried to ma it real to his hearers, though he co plained, "Impenitent sinners hear h dreadful Hell is, but they will believe it is so dreadful as the min ters represent." Such preaching,

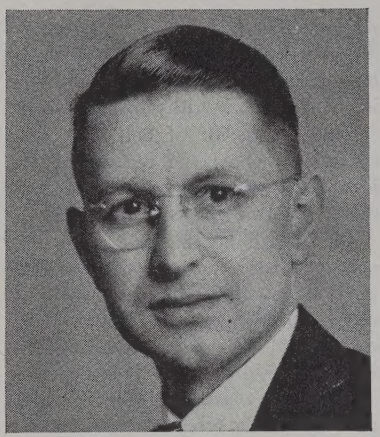
* This is a composite of selected verses taken from the translations of Moffatt and Smith.

**A**

**Sermon**

**by**

**EDGAR N. JACKSON**



lly think, is extravagant, and it is. it does have a firm conviction it is the law of God that sin in- es consequences.

'e could not and surely would want to revive the idea of Hell as ards saw it. Our more spiritual ept of religion prevents us ever n thinking in such specific geo- hical terms. Our knowledge of 's love would make any unending ient a violation of his very nature. punishment can be thought of as shment unless it has within ie power to correct and redeem. us it would be inconceivable for 's love to be forever defeated.

ne sure value of the Hell of Ed- ds was that it had a sense of real- Hell was a noun that stood for ething. Our parents made it a ie state of mind, and for most of generation it has been little more an expletive, or at best a predi- adjective. We said, "War is hell" Poverty is hell." In so doing we e the individual problems larger their moral consequence. We e religious responsibility second ear or horror.

we are to make Hell have a ning for our day that can be use- we will have to make Hell a noun n. We must make it stand for ething that can have a power to concern in terms of our age's l. We must make it represent con- ences so real that men will want hange their way of living. Then ontrollable power and war and erty and human suffering will be in their proper relationship, not he primary problems but as the ptoms of man's failure to fulfil obligations to the moral law. Hell, , will breathe a new meaning ugh consequences that are real known and feared and, what is t important, avoidable.

This new Hell would substitute unbridled human passions for the older geography, and a fear of present catastrophe for some future torture. Recent years have been generous in furnishing us the materials for the building of a more meaningful idea of Hell. We understand through the social and psychological sciences the relation between what is done and what follows. We begin to see that applied science without moral controls is more dangerous than no science at all. Primitive man could at least live and learn, but modern man, advanced in science and primitive in morals, may destroy even his chance to live and learn. The malignant nature of knowledge without devotion to God's purposes is seen more clearly now than ever before.

By minimizing the consequences of sin we have made the unreal spectacle of a God of love made impotent by his own generosity. We must make the love of God have meaning again, not in terms of a steam-heated torture chamber, but of undying consequences that can be passed on not only to the third and fourth generation but the thirtieth and fortieth generation. Sin is more than a myth, and will is more than a gland. Motivation, the realm of self-conscious action, is still the field of religion and ethics. For God is essential goodness, and sin is a violation of God's nature, and brings ungodly consequences. Hell, as we would come to see it, is the sin plus its consequences. The walls of Hell are built on our sins, both personal and social.

Hell is hate, the domination of life by the malice motive. This is the emotion that is called into play to inflame men's minds so that they will destroy others, fight, and wage wars. This is the motive that is more powerful than reason in breeding intolerance. It turns brother men into Jews, Negroes, Catholics, Protestants. It thrives on the things that are not so, the superstitions, the lies and the half-truths, which standing alone are humor, but mixed with hate become war, racialism, and intolerance.

Hate is the canker that eats at Christian hope. When men are filled with a vision of beauty and harmony for a better future, idealistic action is turned to vicious distrust by hate. When men's souls would soar, hate clips their wings.

Hate glories in the weakness of others, magnifies it, and tries to keep that weakness inflamed. It is the opposite of the love that seems to understand and forgive and forget. Its memory is tenacious, and it never forgets. It is the opposite of the love that makes other's lives and interests sacred. Standards disappear, judgments fail, and calm reason becomes difficult when malice dominates life. Hell is hate.

Hell is enslavement, the control of mind and life by what is not one's best self. Man alone is free to act and live above the level of the animal, but enslavement returns him to the animal state, willingly or not.

Some men become slaves of other men through the pressure of hunger and need. Millions of men in our world cannot rise to their full stature as spiritual beings because they have sold themselves so completely that they are afraid of any impulse toward freedom. Others have sold their souls for the privileges of social prestige and material power. They fit into a groove in society so confining that they rebuke their minds and deny their spirits, lest they loose the things they feel they own, not realizing that they are the ones possessed.

Some men become slaves through appetites. In seeking salvation they look for that which drugs their consciousness of failure or sin. They become men of the bottle or the needle. Their independent desires for human freedom and dignity melt away before the ministrations of false messiahs.

They awake to their humanity only to relapse again more completely into their slavery.

Slavery is the supplanting of individual discipline by the artificial discipline that comes from the outside. It is the giving of the reins of life into other hands, to go where they will, not where God wills. As long as man's soul craves subjection to the will of God alone, those forces that enslave men, mind and body, will be agents of Hell.

Hell is lust casting the contaminating eye. We possess natural appetites that may be stimulated until they poison life. Lust is the control of the desirable by the undesirable, the useful by the dangerous. It is the sidetracking of discipline so that the wrecker of passion may get through.

Lust eats at the roots of ideals, destroying purity and high purpose. Lust is to the home what the termite is to the house. Lust is a temporary feeling with permanent results. Its gnawings are never satisfied by submission. It is the unnatural controlling the natural.

Lust through its unbridled craving affects the lives of others. The unnatural desire for power, for control, for money, and for land makes inhumanity the rule rather than the exception. Lust for land and raw materials and ports makes nations warlike and dishonest. Lust justifies selfishness, and explains away the misuse of power. This unnatural satisfaction of normal desires becomes so disastrous in its effects on human relations that it earns for itself a place as a wall of Hell.

And so does lethargy. Most innocent in appearance, its guilt is great, for it all too often is the reason we do not do the good we know. It is the great creator of excuses. It puts off until tomorrow the good it should do today. Lethargy is tenderhearted. It seeks escape in morbid slumber for fear of offending those who do the evil it opposes.

Lethargy is goodness become inert. It is consciousness of evil which becomes its ally by its unconcern. It is the church asleep in the midst of poverty, suffering, war, and sin. It is the minister who chooses safety for safety's sake. It is compromise with evil, because, after all, organizations have to be protected in an age of irresponsibility. It is Versailles, Munich, Yalta. It is the way we make ourselves satisfied with what we know is not right. It is filthy respectability.

This is not all of hell, but it is enough to show the outline of the idea for a modern noun that may make vivid the consequences of sin.

Ignazio Silone, the Italian novelist, claims that the failures of our reform governments throughout the world today are traced to the "attrition of ethical values." "The evil I see around me is deeper than politics—it is a canker. There is the class struggle, the struggle between the town and country, but underlying all these things there is man, a poor, weak terrified animal. The canker has penetrated to his marrow . . ." We can move from the words of Silone to those of Jeremiah with no shifting of our mental gears, and ask, "You ruined creature, what will you do?"

We can be sure that there is one hell we cannot escape, and that is the hell created out of the consequences of our hate-filled, enslaved, lustful, and lethargic living.

But we can still be wise enough to change our way of life and in the process change the consequences that will come to us. Often before in human history what seemed to be an hour of doom was a doorway. It may take the frightening consequences of an H-bomb to bring us to the place where we will close the doors to the past as a mine that is worked out, and open the doors to a way of life that will have constructive consequences.

To open the door to a better future, we need to regain a sense of our creaturehood. Too long have we tried to deny our relationship to our Creator. Too long have we felt complete in ourselves. Too long have we sought our own will through our own devices. God has been patient. He has stayed with us to the end of the road, and now longs to guide us on the way back. But first, we need the humble teachableness that comes when we accept our creaturehood, and seek again to fulfil the purposes of our Creator.

Even more, we need to develop again the moral sense that glories in a moral universe, where God dwells behind the law of cause and effect, and urges us to co-operate within its framework. Too long have we defied that moral law by thinking that selfishness by some miracle could produc good will. Too long have we assume that hatefulness could by some miracl produce a world of peace. Too lon have we felt that degradation by som miracles could produce the beautifu fruits of secure home and family life Yes, too often we have believed tha by some miracle we could avoid th responsibilities for life and still expe God to do for us what we prevente him from doing through us. Jesu would not be tempted by the Dev who proposed miraculous shortcuts t great spiritual goals. We, too, mu accept the moral obligations of a orderly universe, or we make a sou destroying alliance with th Mephistopheles of modern materia ism which has no moral sense and r spiritual goals.

And finally, we need to seek God way of escape from the consequenc of our foolish ways. Our fears mal us humble, but we need the humili that comes not from fear but rath from submission. God's will lays claim upon us, and we cannot avo that claim without consequences. B God is merciful and gracious, a slow to anger. Even now, we can trace our steps away from the pre pice of destruction through pardo Even now, we can bring forth fru worthy of our repentance.

In most eloquent tones, God h spoken to us of the wrath to come. has used the words of the scientis the fears of the informed, and t tremendous power that is at the c of his creation. The concept of H as a consequence has been made r again. We have been warned of t wrath to come.

In equally eloquent terms, God h spoken to us of the salvation that m come. He has used the words of t prophets, and hopes and fears of c turies of human experience, and h fulfilled them in the revelation of tremendous power of his love. T concept of this love, expressed in j tice, compassion, and understand of the value of each child of Father, is still before us. We have promise of a way of salvation.

Let us commit ourselves to the r that leads away from wrathful struction and unutterable fear, to Way of Love and Truth.

# The Situation of the Hearers

By E. JEROME JOHANSON

e is the second instalment of "What It Means to Preach the Gospel," re-ted from *Theology Today* by permission. Professor Johanson teaches Chris-n Theology at Hartford Theological Seminary.

THE WORD of God is to be pro-med to the people. But why? Why s God want to speak to his people? the people want to hear what he to say? Why do they come to hear Word? Do they perchance have ne urgent need of God's Word? at is the actual situation of the ple?

The Word and the people belong ether. They are destined for each er. But they are not now, in fact, ned. The people have become sepa-ed from the Word, from the God o created them, and who speaks to m. They were created to be God's ple, but they are not now his peo-They have fallen into the hands an enemy. There are "two powers, ch determine the human situation, ry person's situation: God and the il" (p. 93).* God the creator gives life, but Satan the destroyer seeks take it away. God the Holy One parts to men his own righteous-s, but the power of evil lures men ay from it. God has created men his own image, but that image has n ravaged by the contagious ease of sin. "Creation and sin are two basic factors which determine n's life" (p. 94). Indeed, God's ative work is carried on in the face continued resistance. "God cre-s," writes Wingren, "during un-errupted attacks from destructive vers" (p. 95). Wingren's point of w here is very similar to that of rl Heim. Neither one of them at-pts to explain how this evil power arisen. Satan is not, however, an l God. He is not an eternal, but a ated being. The Bible, Irenaeus, l Luther, all of whom have in-enced Wingren's thought deeply, de much of the dramatic struggle ween God and Satan. All of them describe man's situation in terms of being conquered by an enemy. Sin is not a natural condition in the sense that man was created in sin. It is not a quality of human life. It is an imprisonment. "In the New Testament sin is above all a domination under which all mankind is imprisoned" (p. 24). In the thinking of Jesus, the devil was a very real power responsible for man's sickness, sin, and death. Jesus sees that there is "a single, universal evil power" and "Satan is its prince" (p. 49). His kingdom of evil has enticed men away from God. Robbed of the power men receive when they are in fellowship with God, they become weak and helpless victims of Satan.

This situation involves man in guilt. It disturbs his conscience, destroys his peace of mind, and keeps him continually uneasy. This consciousness that the very basis of human life is disturbed causes man to come to church. He comes with the hope that something can be done to help him in his urgent need. The minister, with his own human wisdom and power, cannot help the victim. He is himself under the control of the same enemy. But God can help man; indeed, God has already taken the decisive step to help him. It is the minister's task to make clear to men what the common human situation is, and what God has done to remedy it. "It is the task of preaching to speak about God and about the satanic power in such a way that every listener can discover for himself in his own life the point where the struggle is taking place, and where he is imprisoned and bound" (p. 62). The enslavement of mankind by evil is the presupposition of Christian preaching.

The listeners to God's Word know that the conflict between God and Satan continues. They know that the story of this conflict is "the red thread which runs through the whole Bible" (pp. 233 f.). They hopefully await word that the enemy has been conquered. They know that their personal fate, as well as the fate of all mankind, depends upon the outcome of this cosmic strugle.

### The Bible and Its Message

The great message of the Bible is that God has already won the crucial victory over Satan and his evil forces. The first pages of the Bible describe how, as soon as God's creative work in man was attacked by the devil, God's opposition manifested itself. The ongoing struggle is described in all of God's action in history in electing, and disciplining, and preparing the people of Israel for the decisive battle. That battle occurs in the death and resurrection of Jesus Christ. Around the whole life of Jesus the conflict rages with peculiar intensity. At the cross it mounts to fury. But Christ is not overcome. He is, on the contrary, victorious. "The center of the New Testament," writes Wingren, "is the message about Christ; and the center of this message about Christ is the message of his death and resurrection. Christ's work, and especially the death and resurrection, are, moreover, the solution of the conflict, which obtains throughout the whole Biblical history" (p. 57). The basic and all important fact here is that Christ has conquered man's conqueror. He has overpowered evil. He has delivered man from the domination of the usurper who has enslaved human life. "God's son takes upon himself flesh and becomes man in order to overthrow the devil's power, in order to destroy the devil's work" (pp. 62 f.)

The message of the Bible is that through the death and resurrection of Christ this overthrow has occurred. That changes the whole human situation. This message means, as Bishop Nygren suggested, what the word of

This study is based on Gutaf Wingren's *aching: A Study of Its Basic Character.*—

Johanson

Hitler's downfall meant to the conquered Danish and Norwegian people. Word that Hitler had been destroyed in Germany came to these people as a thrilling message, as good news. It meant deliverance from the occupying power, freedom, joy. "Those who experienced those days, and that sensation of jubilation which gripped all because of that message, have therein an illustration of what a message, an overwhelming story of good news, joyful news, really is" (*The Gospel of God*, 1951, p. 30). That illustration suggests to us what a message is. For that purpose it is good, and Wingren would approve of it. But it does not adequately illustrate man's actual situation now. It suggests that a complete and final victory has been won and that the war is over. Herein it suggests too much. What the New Testament proclaims is that in Jesus' death and resurrection the decisive battle in the warfare against the evil forces has been won. That victory, as Cullmann suggested (*Christ and Time*, p. 145), has already determined the final outcome. But the war is to go on for some time yet, in fact, to the end of this age. That victory was like the Allied victory at Normandy. When the German army failed to prevent the Allied forces from landing on the coast of France, they lost the war. That was the turning point. When the Germans lost that battle, they lost the war. The war was to go on for another eleven months, but the final defeat of the enemy was assured. What the New Testament proclaims is that the decisive battle in world history was fought, not in France but in Palestine. It occurred not at Normandy but at Jerusalem. It was accomplished not by military power, but by spiritual power. The final subjection of evil will occur in the great eschatological event when the kingdom of God will be completely established. "The New Testament fulfillment is divided into two stages, two temporally separated events, one which has already occurred, and one which has not yet taken place" (p. 50). The Christian Gospel carries the assurance that life can be different now because of Christ's death and resurrection, and that human life will be completely rehabilitated in the final consummation of God's kingdom.

But this great work of God, wrought in and through Christ, has to be made known. The Gospel must be proclaimed. Otherwise men will r realize that the enemy has been c quered. They will go on living fear, in suspicion, and in weakne They will carry on undergrou activities after they are unnecessa The victory, the Gospel message, m be proclaimed. It is not necessa that all beneficiaries of a victo be present on the battle-field, and p take in the actual struggle. They m as Wingren indicates, "be asleep their beds" (p. 25). But they m later know about the victory, beli that it has occurred, appropriate meaning, and henceforth live as f men. Every man, woman, and ch must be apprised of what has h pened, and of the glorious oppor nities it opens up. What happened Calvary has significance for ev human being. Everyone must be formed of this fact, and welcome meaning into his own life.

## Church Words; How They Grew

### FARCE

Modern dramatic performances had their beginning as religious pageants. By medieval times, rude plays based on biblical miracles were in great vogue. These "miracle plays" were usually presented by companies of strolling players who had at least a touch of dramatic ability.

There was little or no scene-shifting, for physical equipment was at a minimum. But it took several minutes for players to change their costumes between acts. Audiences sometimes grew restless during such periods, so it became customary to let local talent fill the gaps. Such home-grown actors usually had nothing better to offer than a bit of slapstick comedy, such as a scene in the Garden of Eden.

From the Latin *farcire* (to stuff), a bit of padding between acts was called a *farce*. Drama later ceased to center in religious presentations and moved into the secular theater. But the old term for the amateur's interlude stuck in the language as a designation for any type of far-fetched comedy.*

***—Webb B. Garrison***

* By permission of the author, pastors may use the above material in sermons and church bulletins.

# A Layman Looks at the Sermon

OR SIXTY years I have listened rmons: sermons easy to remem- and sermons easy to forget; ser- s by young preachers who ob- ed seminary rules and sermons by re older preachers who had sub- ted habits for rules.

uring those years habits and rules preaching, and also attitudes of ning, have changed. And I admit uld rather listen to some modern H. (Master in Homiletics) than the great sermons of Calvin, ley, Edwards, and Spurgeon. ching has improved, not in sub- matter but in technique. Every cher should have the certainty he is chosen by God to preach *unsearchable riches of Christ.* ing that certainty, he should speak rly about the riches. Since our ions of the Bible are masterpieces nglish, people want sermons on great themes of the Bible to have rence and force.

abits of listening have developed ne, and habits of preaching have vn in my pastor. These two sets abits may meet in a friendly man- or they may clash at the very ning of a sermon. I have found I get the most good from a ser- and respond more willingly when arnest preacher, realizing that his is not to antagonize but to per- le me, follows certain rather defi- rules for that persuasion.

wo simple rules are sometimes dis- rded. The first is to secure the nt of the listener at the beginning, hold his attention until the end, t least as long as possible. This fundamental law of the trained sman who, like the minister, de- s to direct the thinking of the pect. The salesman is always on rd against a "no" in the mind of prospect, for he knows that if the pect has thought "no" to any part he sales demonstration, it will be er for him to give a final "no."

he sermon should not be opened a rebus that will puzzle the ner, nor with a sentence unrelated ne sermon's general theme, for the gregation will not spend much e wondering what the preacher is "driving at." When thoughts begin to wander, it is difficult to get them back into the desired path.

Suppose you are preparing a sermon on "peace." It would be wise to open with a fact about peace that will be acceptable to all, such as, "We all long for peace in this war-ravaged

**By HARRY E. BARTOW**

**A groping sermon induces drowsiness, according to this layman who lives in Collingdale, Pa. "The average person in the pew," he says, "is more mentally lazy than he is spiritually indifferent."**

world." Then, move on through easy steps to *the peace of God, which passeth all understanding.* But if you open with this biblical quotation, you are asking your parishioners to consider something which you admit they cannot understand.

Securing listener agreement at the opening of the sermon does not require that the minister of the gospel shall agree fully with the congregation. It is simply a matter of breaking down a subject in order to start at a point of general agreement.

The observation of this rule does not mean that the entire sermon must be kept in a permissive or nondirective style. A congregation grows very tired of the iteration of "perhaps" and "you might say." Adults are grown-up children who occasionally like to be told what is right and what they ought to do.

A good practice for one who has ignored the rule would be to begin the sermon preparation by listing the points on which a majority of the congregation will agree. Open with these and move by easy progression to controversial features of the subject.

Progression by short, easy steps is frequently disregarded in preaching. The average person in the pew is more mentally lazy than he is spiritually indifferent. He will not make the effort to take a long intellectual leap. He must be led gently around a chasm rather than be expected to leap across it. He must be led carefully from thought to thought.

An earnest preacher, who suddenly notices that a part of his congregation has apparently lost interest and wonders if the attention has turned to the Sunday dinner, may find that the people ceased to walk with him when they lost connection between his points.

The bridge between thought and thought most commonly used is the connective word or sentence. Sentences and paragraphs should be tied to preceding ones. If one is concerned only about the development of style, practice here is valuable: but if one is also concerned about holding the attention of an audience, such practice is essential.

Lincoln's Gettysburg address is a classic illustration of this. Each sentence in the address reaches back and takes hold of preceding sentences; then hands forward something that the succeeding sentence can grasp.

Connective words are freely used in the Bible. Some chapters begin with the word "and." Other connectives frequently used are: but, whereas, hence, therefore, now, and again. There are also connective expressions: for example, "after these things."

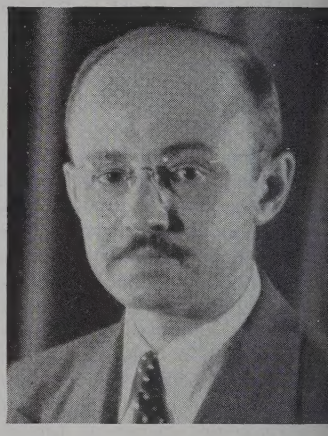
A group of words may refer to something that has been said before, as "under these circumstances," "when he had decided," and "while he was speaking." A conjunction may indicate that something additional follows, as "moreover." A new paragraph may open with a word or thought expressed in the previous one.

Sentences and paragraphs cannot be made to cohere in this manner unless there is coherence in the mind of the speaker. Coherence, which is necessary for force, requires that thoughts follow in logical sequence.

This, too, will require practice. Watch the opening sentences of paragraphs.

Making it easy for the audience to follow a sermon will not put people to sleep. The sermon that leaves the audience groping is the one that induces drowsiness.

# The Prophet and the Law



By HARRY W. CAMPBELL

**In every community there are lawyers and public officials who stand ready to offer ministers advice on legal matters, says the author. Trained in Law as well as Religion, and a member of the Indiana bar, he is pastor of the Methodist Church, Culver, Ind.**

MORE and more frequently in these days of pastoral counseling and complex church management pastors are called upon to interpret, advise, and administer in fields closely related to the law. That there is a real danger in attempting too literally to be *all things to all men* is apparent in the confusion that arises now and then from a perfectly honest pastoral attempt to give good advice or to perform some needed service for a parishioner. Not long ago a minister of my acquaintance wrote a will for a member of his church, only to learn later in a casual conversation with a banker friend that his gallant assay into will-writing had produced an invalid document—invalid because it violated specific statutes governing written wills.

An Indiana pastor some months ago had an opportunity to receive for his church a substantial gift of money. The donor did not wish to alter the provisions of his will. It was decided that, since the gift was to be made at a later date, the donor should execute a promissory note in favor of the church. Thus, in the event of the donor's untimely death, the church would be able to collect its gift from the estate of its benefactor. The pastor hied him to the nearest stationery store and bought a pad of promissory note forms, one of which was duly made in favor of the church. Too late, the church and its minister discovered that there is a form of promissory note which is uncollectable in Indiana, so uncollectable, in fact, that it is unlawful for a Hoosier to own such a document.

The pinnacle of embarrassment was reached by a young minister who recently moved from one state to another. Shortly after beginning his new pastorate he officiated at the marriage of a fine, Christian young couple. Thereafter he filled out the marriage return and mailed it to the county clerk. It was not until the newlyweds were far from home on their honeymoon that the preacher learned to his dismay that the state into which he had moved required all ministers to record their ministerial credentials with the county clerk before being permitted to perform marriages. In the eyes of the law, the honeymooners were not legally married at all, hence were guilty of fornication—a criminal offense in that state. A kind county clerk helped to correct what might have been a disastrous situation.

One young seminary graduate permanently alienated the affections of an influential church officer by accusing that officer of a deliberate attempt to violate the provisions of the Methodist Discipline in a real estate transaction to which the church was a party. The misunderstanding mi have been avoided if only the pa had known that a deed to real est and a contract to buy real estate two quite different documents.

The minister is quite aware of technical requirements and respo bilities of his calling, and freque is an ardent defender of the mini against encroachment by "outside The same awareness and vigorous fessional pride characterizes the torney, and rightly so. The profess generally called "the law" is a hig complex and specialized field—so cialized that I suspect that there very few, if indeed there are any, p ticing lawyers who are not specia of some sort and relatively ignoran some areas of their profession.

Some lawyers might hotly deny they are specialists, but a look at t practice would reveal that the g bulk of their work falls within a areas of law, while other areas untouched. This much is certain— lawyer knows all the law there i know, nor is every attorney fully home in every legal situation. T are several major branches of l knowledge, each with its codes, practice, and its volumes of "c law." It is the case-law (the deci cases of appellate courts) which nish the precedent for many a d sion. In addition to these broad fi

gal knowledge there are the laws ch of the states and territories of ountry; there is the vast body of al legislation. Finally, there is elatively new but very rapidly ing field of administrative law. last is the tremendous volume of ions, directives, and regulations d by governmental agencies and n have the weight of enacted tes.

is possible for a lawyer to get lost s own field. How much easier, for the minister to make himself ulous by trying to be attorney is people and his church!

ere are some things that ought said. Fundamental among them s: No minister ought to have the rity to attempt to act, in *any* sit-n, as legal counselor to anyone. l errors can be distressingly lesome and costly. And it will not much for the preacher to buy atest "Handy Guide to the Law" ne latest textbook on business for the simple reason that there sn't any handy guide to the law. na's laws may be good for ier's, but for the Wyoming or gia resident a quite different set ws will prevail. The laws of the will govern most situations with n the pastor will be confronted. doesn't learn his state's statutory out of a handbook—he goes to olumes of legislative action and to libraries of interpretative de-ns. This is work for a specialist. e very complexity of the law s it impossible, or at least de-ly unwise, for the preacher to pt to handle his church's legal s. But this restriction upon us prove to be a blessing. When we the professional services of a icing attorney for our church's ess affairs, or when we refer a led parishioner to a legal officer elp, we may open to ourselves tly larger field of ministry than ad known before.

ere are many legal services able to the pastor that can in-e the scope of his ministry. Near-ery large city has its "Legal Aid ty" usually sponsored by the Bar Association for the assist-of men and women who need help but who are without funds ay for it. These societies do a great volume of work, and without exception they are the product of a real humanitarian instinct which lies, all unsuspected, within the lawyer's breast. The city pastor ought to know the address, and if possible the staff, of his city's legal aid office. These self-sacrificing lawyers can be of real help in many cases.

The pastor ought to be personally acquainted with the managers of the various public welfare agencies in his area. Where, for example, to get quick help for a girl "in trouble" or a badly needed operation for an aged and impoverished saint—these are practical questions that are answered every day by various legal officers in every community. Do you know where to turn for such help?

The pastor dares not ignore the law-enforcement agencies. The good will and personal respect of such men as the sheriff, the police chief, the county judges and prosecutors, the justices of the peace, and even the fire marshal may prove helpful many times in a ministry.

The preachers fail to be aware of their opportunity for service to the law enforcement officers was brought home to me not long after I entered the ministry. Approaching the police chief of the town to which I had been sent as a pastor, I introduced myself and offered to be available to him whenever, in his opinion, he thought I could be of service. I suggested that there might be times when I could help with a wayward boy or girl, or in a family disturbance or accident. The good policeman looked at me dumbfounded, and then grinned broadly and said, "You're the first preacher who ever acted like he wanted to help me with a rather nasty job." I learned a lesson that day that I shall never forget: many an obscure public servant is eager to help minister to souls, if we only give him the chance.

Nearly every community has its practicing attorney. Sooner or later the pastor will need specific legal advice concerning a church problem, or concerning some unhappy individual. Lawyers are not the money-grabbing charlatans they are painted in the crude jokes one hears. They are highly trained, skilful professional men, proud of their mastery of a most difficult field of knowledge, and eager to feel (even as you and I) that their skill can be made to count for something on the earth. Early in one's ministry in a community it would be wise to search out the lawyer-member of the church. If the church has no such member, then seek out the attorney of good repute who is not a church member at all. Make him your friend and ally, and bring him to your God. He will be useful to both you and the Lord.

So when parish problems need solving, when business transactions must be consummated, or when some member of the flock needs help, turn to the practicing attorney or the public servant or the legal agency. Each one of them stands ready to give accurate and dependable assistance. Believe me, the preacher cannot do as well himself!

## Counseling Service

Recently at Boston University School of Theology a counseling service open to the public—Pastoral Counseling Service—was initiated.

A statement released by the university said in part: "In the stresses of living today in our world, people are often anxious. It is natural to be concerned about the health and happiness of those we love, to want the best in life and wonder how to attain these values, to seek to know how to make important decisions . . . or to wonder what is our responsibility to God and fellow men. To release these inner tensions and come into clearer understanding of oneself, it is good to talk things over with a counselor."

This new counseling service will work in co-operation with related services in churches, social agencies, hospitals, and public and private resources of the Boston community.

The initial counseling staff include James H. Burns, chaplain of Massachusetts General Hospital; John D. Copp, pastor of Congregational Church in Sudbury; Paul E. Johnson, chairman of Committee on Institutional Ministry, Massachusetts Council of Churches; and Robert C. Leslie, chaplain of Boston Psychopathic and Boston State Hospitals. These men are members of the faculty of Boston University School of Theology.

# The Crisis of Suffering and Death

By CARL MICHALSON

This is the third article in the series on "Faith for Personal Crisis." The author is associate professor of Systematic Theology and Philosophy of Religion, Drew Theological Seminary, Madison, N. J.

WHAT is it that makes suffering a crisis for people? Surely it is not the pain. Modern pharmacy is producing sedatives that more and more efficiently relieve that. Furthermore, humanity has always evidenced a tremendous tolerance for pain. The sheer physical agony of some work and in some cases its psychological agony do not deter the worker. Organized athletics are increasingly humane, yet a coach will tell you that his best players are those who actually enjoy physical punishment. The long history of martyrdom, war, and tribal initiation testifies to man's ability to endure pain, not to say to volunteer for it.

Neither could the crisis of suffering be explained by anything which prudent planning might eradicate. A sickness may involve the loss of working time and hence an economic crisis. Various kinds of workmen's compensation and insurance are rapidly removing that source of anguish. The loneliness accompanying long periods of sickness is difficult to face. "As sickness is the greatest misery, so the greatest misery of sickness is solitude" (John Donne). Yet sensitive neighbors or a well-organized Christian community can measurably reduce that source of pain. The fear of dependence on others stalks the sick and sharpens their suffering. In these days, however, the social conscience of the people is developing schemes that may make medical care as accessible to all, without discrimination, as such other sources of life as air and water.

The real crisis of suffering is a crisis of meaning. In the most primitive sense, if one could know the meaning of his suffering he might end the suffering. Does it originate in the body, with germs or pollens? Then there are antidotes which either cure or thwart the pain. Does it originate in the mind? Then either the pain is unreal or it is to be attacked through the mind in some form of psychotherapy. Is it malignant or benign? If it is something I will get over, I can stand it.

There is a deeper significance to the question of meaning, however, which when left unresolved produces the acutest anguish. Meaning refers not simply to the causes of suffering. It refers to the interpretations of suffering. Why must *I* suffer? What have *I* done to deserve this? So and so has always lived a good life: how do you account for *his* misfortunes? If one could be reconciled to that question, he would be well on his way out of the crisis of suffering. If one could know the meaning of his suffering, in that sense, he might *endure* it without crisis.

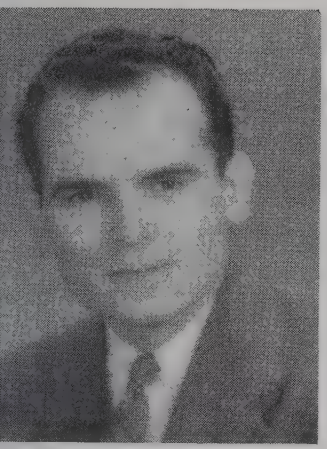
No question gets one closer to the source of life than the question of meaning. No question involves more theology. Meanings are always partial and dangle unsatisfactorily unless they are tied to an ultimate dimension. One will pursue a case involving justice through all the courts of the land until it is heard by the supreme court. So it is with the question of the meaning of suffering. It is the answer that comes from within the ultimate relation of life, the God-relation that alone is capable of resolving the crisis of suffering.

A child experiences this, by analogy, in his relation to this parent. I may apply my hand to the posterior of my small son, and it may "hurt." But the critical character of the pain hangs upon its meaning. Is he being jostled in sport, or is he being disciplined? It *feels* the same as far the brute pain is concerned, when he consults my eyes to read meaning in my twinkle or my grim his pain will be either vitiated or tensified. Meaning lifts pain from brute level to the human level. Me ing holds the key that locks some with remorseless pain and liber others from it.

There are two kinds of people never suffer. One is the primitive m Whatever reflective talent he may h is incapable of giving his sufferin meaning. The other is the thorough ing naturalist. He acknowledges criteria of interpretation beyond natural experience. He can expl suffering as the scientist, but he fuses to interpret it as the poet or saint. So Premier Laval, for instan did not fear his imminent executi It would have the same significan he believed, as being run down on street by a truck.

The glory of man, however, is t he is able to feel pain. The ability feel pain is the direct result of ability to raise the question of me ing and reflect on the purpose of s fering. Animals do not feel pain man does. Neither are animals able transcend what pain they feel by mensions of meaning that transce their pain.

What, then, is the Christian me ing of suffering? There are two w of approaching this question. One speculative. It asks the quest "Why?" It seeks a theoretical exp nation. Whenever the question of s fering is raised theoretically, it see to limit the answers to the age-old *passe*. Is God involved in my suff ing? Then, either God is good weak; or he is strong but evil. If were good he would end my sufferi



ıe does not end it. Therefore, if he od, he must simply be too weak ıplement his character in action, : is evil. This is the formula that s in one form or another under eading of "the problem of evil." tually the speculative approach ffering gets one off on the wrong One of the most popular issues l literature is the issue which is ed as "the problem of evil." rtheless, it is a specious question- ng phrase. For suffering may be er a "problem" nor an "evil." ıat is there that dictates that suf- g is a problem? A problem is de- as what is entirely before one, riddle that can be solved. Suffer- if it has a God-relation, is not ly before one. It is "meta-prob- ic" (Gabriel Marcel). It is not roblem to be solved but a cament to be resolved. It has a ısion impervious to rational ration. Deliverance from it will sarily, then, be other than spec- e.

ain, what is there to say that suf- g is an evil? Dostoevsky's Ivan in *ers Karamazov* is offered suffer- s a divine pass, a complimentary to the ultimate harmony of life. tragedy of Ivan is that he can see that suffering is evil and that d who has anything to do with evil. "It is not God that I don't t," he says. "Only I must respect- return Him the ticket." Suffering be a "good," however. Surely s what Paul the Apostle had in when he embraced it as virtually d sacrament, a means of grace side Baptism and the Lord's er (II Cor. 12:9, 10).

The Christian approach to suffering is not speculative or theoretical. It is practical. It raises the question of one's *attitude* toward suffering rather than the question of the explanation or cause of suffering. It asks, "How may I meet it." It involves faith, the posture of one's whole life, rather than speculation, and it results in heroic and victorious endurance of pain. *Though he slay me, yet will I trust in him . . . all things work together for good to them that love God.*

In the Old Testament the predicament is not so much suffering as it is the suffering of the righteous. Even that is no real predicament, however, for the righteous are ultimately to be rewarded (Ps. 37:9-11; Prov. 24: 14 f). Anyone can suffer if he believes that the suffering will sometime end and that the end will be productive. Any expectant mother can tell you that, or any mountain climber. Even the Book of Job addresses suffering practically. That the righteous must suffer is not an explanation but a kind of practical acceptance, an act of faith. Suffering, whatever its causes, will be no basis on which to break with God. It would be the greatest irony if in the interests of theoretical meaning one were to repudiate the God but for trust in whom one has no practical ability to endure suffering.

In the New Testament suffering is not simply an inconvenience to which one must adjust himself. It is a privilege one openly and joyfully courts. It is an avenue to piety, a medium of participation in the life of the Christ. Did not our Lord suffer? Let no one ever say again that suffering has no redemptive significance. By the sign of the cross the early church believed it was commanded to suffer. It must suffer *as* Christ suffered, *on account of* Christ, and *with* Christ. For . . . *my strength is made perfect in weakness.* The Christian will be victorious not over his pain but in and through it.

What of death as a crucial situation? Death is the least escapable of them all. "As soon as we are born we are old enough to die," an old German proverb has it. Death is so imminent in life one cannot refer to life without referring to death. This life is a "dying life and a living death" (Augustine). The tolling of the bells for the death of another raises at first the merely inquisitive question, "I wonder who?" But calm curiosity will turn to deep personal concern as the death of others reminds one *all* flesh is as grass.

One must take an attitude toward something so universal, so inevitable, so imminent as death. Death which is happening now can happen decisively at any moment. It is as eschatological as the kingdom of God in its Damoclean imminence. That is why "theology has been written in the consciousness of death from Paul to Calvin" (Martin Heidegger), and is being so written again today.

The ancient history of the meaning of death shows that death was not always considered to be so crucial. In ancient Greek literature one could anticipate an immortality, albeit a kind of tedious and tasteless shadow existence. In Greek philosophy the soul itself was considered imperishable. It was never born, it would never die; it was pre-existent, it would be immortal. In Egyptian lore, the imperishability of the body gave the people hope. Pyramids and tombs now opened after many centuries reveal the remnants of this hope in food and apparel suitable for the immortal body whenever it reawakened. Among the ancient Jewish people one's ultimate happiness was to be found in the ongoing life of his people, the immortality of the nation. There was no sign of a promise of life after death except in the less corporate period of Hebrew history when the individual, given status, was promised a future existence in a Hades closely resembling the after-life of Greek literature.

The views regarding death most immediate to our present era were developed in the eighteenth and nineteenth centuries. The Enlightenment found that the reason could establish the immortality of the soul by rational demonstration. As a consequence, it was believed that a mind which could accomplish such impressive feats must be intrinsically imperishable. Something so valuable as man must live forever. Nineteenth century idealism, following upon the spirit of the Enlightenment, attributed life to spirit and defined man as spirit, therefore innately deathless. Naturalism, being more realistic, regarded immortality

as an illusion born of the wistful desire to escape death. Death is as final for man as for the spiritless beast.

The view of death that the New Testament avows often appears ambiguous or contradictory, particularly to Christians who are children as much of the preceding centuries as of the Bible. Christianity is as impressed with the finality of death as is the naturalist. One thing is certain: a man will die, and no burial ritual can gloss the callous fact that the grave dramatizes. Anyone who says, "There is no death," has forgotten Adam is his father.

Yet Christianity also says a man need not die, forever. One may live. But when the Christian says this, he does not mean, as the Greek or the idealist of the nineteenth century does, that man's soul is immortal. The language of eternal life in Christianity has nothing to do with immortality. It is the doctrine of the radical contingency of life. One *may* live. This is the either/or of New Testament preaching (Rudolf Bultmann). Death is irrevocable, and yet there will be a resurrection of the dead, and that resurrection will be contingent not on what a man carries within himself but on what God does. Christianity does not believe in the immortality of the soul. It believes in the resurrection of the dead. That is to say, Christianity does not affirm the imperishability of man but the hope man has in God. . . . *if Christ be not risen, . . . your faith is also vain.* Not that Christ is the first illustration of what will be true for all of us. Rather, he is the source, the possibility upon whom our living forever depends . . . *we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead* (II Cor. 1:9).

"There are many other decisions in life, but only one is decisive in the manner of death" (Kierkegaard). It is just this decisiveness of death that makes of death a crucial situation. (Consult Rev. 6:8, 18:8; Phil. 2:27, 30; John 11:4; Mark 14:34; II Cor. 11:23.) But what specifically is the crisis in which one is involved by the imminence of something so final as death?

There is a *crisis of meaning*, the meaning of life itself. "The goal of life is death" (Freud). If there were no death, life would stretch out into a painfully tedious infinity, a condition productive of dry-mouthed satiety. As it is, the imminence and irrevocability of death give to every moment of life an infinite value and a dreadfully serious meaning. We must live in terms of dying.

There is a *crisis of grief*. When certain others die, the foundations of our private universe are often jolted. But why? St. Augustine's writings are rich in the theology of grief. We grieve, he says, for two reasons, and both are bad. We grieve because we have loved others as if they were immortal, whereas we must love men as men, and all men are mortal. Again, we grieve because we regard the death of loved ones as a personal loss to us. Yet there is only one person in the universe who can legitimately grieve, for there is only one who can lose anything. He is the only one who *has* anything, and he is God.

There is a *crisis of guilt*. The sting of death is sin. There is that undiscovered country from which no traveler returns that puzzles the will. "Thus conscience doth make cowards of us all." In the presence of death the worth of one's life is subjected to a most sober evaluation. One imputes to death that capacity for stripping away every temporal mask, every cultivated pose, to bare one's life before the immediate gaze of the creator of life. The rather general desire to be found engaged in constructive pursuits at the time of one's death is not a feeling to be treated lightly. It is an authentic human insight into the economy of life and death. It might even be said, as Karl Barth has said it, "We do not have death to fear, but God."

There is a *professional crisis*. Who is there among the artful practitioners surrounding human life that can lend a hand through death? The mortician can help one after death, but that is too late. The medic can help one before death, but that is often too little. It may be an occupational prejudice on my part when I say it, but is it not true that the only one who can help a man through death is the one who has the words of eternal life, the minister, but for whose words there is no meaning and hope, and but for whose gospel death remains enemy?

What is the word of eternal life the message of the minister? Wh ever it is, it has no reference to temperature of hell or the landsc of heaven. Biblical allusions to after death when studied with integ generally turn out to be either m phors only indirectly related to after death or the husks of a fi century world view encasing a m sage of permanent value for *this* (e.g. Lazarus on the bosom of Ab ham).

Again, whatever the word of e nal life is, it must be able to embr and draw together an appar equivocation. Death is now interpre as cessation of physical animati not exclusive of a spiritual existe beyond the grave; now as a spirit mortality which is already setting in this life. The existence of this biguity is largely a result of Gr and idealist motifs in our mod Western thinking, motifs that have way of comprehending the Sem view of the organicity of body spirit.

Briefly, *Christianity affirms* the urrection of the dead, in radical tinction from the immortality of soul. There is a single way in wh one may use the word "immortali and remain true to the Christ meaning. That is to speak not of immortality of the soul, but of immortality of the God-relation.

*Christianity affirms* the victory o death. The theological answer death is the Christian revelat which is life. This is not a doctr that "there is no death" but an ev that overcomes death.

*Christianity affirms* that life only one of two meanings. Either life for God or it is life for de Those who have no faith in God carrying their death in them. Th "in Christ" are carrying God's in them. The most authentic mom in human existence is the momen which the human spirit is caugh the tension between these two alte tives. This is life at its most lucid terval. There is no ministry of c fort in the posing of the alternat But there is no comfort for one has not made his peace with one the other of the alternatives.

# The Counselor's Workshop

**This feature offers you a service in the counseling phase of your ministry. You are invited to submit reports of your calls or counseling interviews for analysis and evaluation. For each one of your reports selected for publication here you will receive a check for five dollars, as well as an evaluation of your work by specialists in pastoral counseling. All real names and material that tend to identify the case should be changed before submitting your material. Your name will be known only to the Editor, and not to our readers or to our consultants who will comment.**

## Parent-Child Problem

***Introductory Remarks.*** Mrs. Ever- age 38, is an emotionally dis- ed individual. Three months ago husband, a business executive, pped dead of heart failure. A th after that her father died. y in her married life she spent ly a year in a hospital for the tally ill. After her bereavement I her twice a week for a month or nd since then once a week. Rap- seems to be satisfactory between and pastor. She never comes to counseling room at the church, ently desiring the security of her home. I have indicated to her she may call me when disturbed hat we may be able to talk things . Yesterday, about lunch time, called saying that she did not v what she was going to do with ert, her fifteen-year-old son, who getting out of hand and making very much upset. She wondered e pastor could come to her home talk with her about the matter. boy in question, an only child, been both overprotected and re- d, is asthmatic, and retarded in ol by ill health, but is in many re- ts a typical adolescent.

*E.* I am so glad you were able me right over. I don't know what going to do with Robert. Some- s it seems he is deliberately trying ive me into a nervous breakdown. day I have to keep after him to him to do the things he is sup- d to do. He has always been slow careless, but now he seems to be getting worse. He even gets angry with me. What do you think he said this morning? I was trying to get him up and off for school and he said, "Shut up and leave me alone. Why don't you go way off someplace and take care of yourself, and I'll take care of myself. None of the other kids have mothers that tell them everything to do all the time. Just keep quiet and leave me alone and I'll get along better."

*Pastor.* I can understand how that would be upsetting to you.

*Mrs. E.* Oh, I feel so miserable about the whole thing. He could be such a help to me now. He is big enough to do so many things with me and for me. But the more I need him the less I seem able to depend on him. He seems to think only of himself.

*Pastor.* You feel he thinks only of himself?

*Mrs. E.* Yes. He spends money on foolish things when he knows he should be saving it for college. He takes the dog up to his room when he knows I don't want the dog upstairs. He stays up late studying when he knows I need to get to bed earlier now. He won't get up in the morning when he should. He eats candy and drinks soda so much that he does not want to eat the well-balanced meals I prepare for him. It seems that he wants to do only what pleases him and never what I feel he should do. That makes me miserable. It just seems we can't go on living under the same roof with things like they are.

*Pastor.* You can't continue living under the same roof like this?

*Mrs. E.* No. And yet I couldn't think of sending him away to school or anything like that because I need him so much. He is all I have left. That is why it is so upsetting.

*Pastor.* I wonder why Robert says and does things like these.

*Mrs. E.* It's plain enough to see. He is just trying to get me upset. He wants to see me upset. He seems to get some fiendish delight in making me miserable. If I thought there was any good reason for it I would feel better. But he just wants to take advantage of me.

*Pastor.* You feel he deliberately wants to upset you?

*Mrs. E.* I can't see any other reason for it. He knows what I want him to do, and he doesn't do it. All he would have to do is try to do what I tell him, and we would both be much better off. Maybe it isn't deliberate, but it certainly seems so to me.

*Pastor.* If it isn't deliberate, how would you think we could explain it?

*Mrs. E.* I don't know. I don't know. Sometimes I look at him and he seems so lonely and sad. The teachers say he often sits and looks off into space for long periods of time and doesn't seem to hear what goes on. I don't know what to make of him.

*Pastor.* But you think he is lonely and sad?

*Mrs. E.* Why shouldn't he be? He lost his father and grandfather in a month's time. He's never had too easy a life, and to have this all happen at once—it's a lot for a boy his age.

*Pastor.* Perhaps that is why he wants to have his dog up in his room with him when he studies.

*Mrs. E.* I don't like the idea of having a dog upstairs. It isn't clean. It means washing the bedspread more often. But I suppose if he is lonely it wouldn't make too much difference for a while.

*Pastor.* Maybe some of the other things he does that are upsetting have the same cause behind them.

*Mrs. E.* I don't know. I don't know. *(Mrs. E. sits quietly for what seems like quite a while, but probably only a couple of minutes.)* Sometimes I think I have not been very patient with Robert. I have been so upset about so many things. There were all the money matters to get straightened

out and I never knew much about such things. I have been wondering whether I should stay here or move to a less expensive house. I have been so upset, I really haven't tried as hard as I should to help Robert. His father was his pal, and he always minded his father. I guess I don't feel quite equal to things as they are.

*Pastor.* That is understandable. You have gone through much that was deeply disturbing in a short time. It is natural that you should show some of the signs of it. And even under normal circumstances many adolescents call for a great deal of patience.

*Mrs. E.* If I only understood what was going on in his mind I might be able to get along with him better. But I don't. My husband knew I wasn't well so he took charge of Robert most of the time. They always got along so well that I feel like a miserable failure now. If I only knew what to do, I would do it, but I don't know. I don't know.

*Pastor.* Perhaps your own grief would help you to understand Robert's grief. I feel that some of his behavior is his way of expressing in actions the feelings that he cannot put into words. Grief affects your feelings, and your feelings help to determine your behavior.

*Mrs. E.* Sometimes I think I see what is going on and then at other times it seems all confused. When I talk to you I feel I know what to do, but then afterward I seem to go on doing the same things again. If I were more patient I would not scold so much, and then he would not be so resentful. But when he does some things I speak before I think about it, and then things always go the same way. Sometimes he tries to help me about the house, and even then I scold because he doesn't do it the right way. I suppose I should just let him do things the best he can and say nothing. Yesterday he tried to put the car away. I guess he was trying to be helpful, but he backed into the boxwood, and you know how my husband prized that. Sometimes he is plain clumsy, and I can't take it. I blew my top and he blew his and things were very disagreeable for the rest of the day. If I felt better myself I would be more patient. But I feel so bad.

*Pastor.* And if you could be more patient you would both feel better. You want to be more helpful to Robert and he seems to want to be more helpful to you. Does it seem possible that both of you have been so absorbed in your own grief that you have not sensed the nature and extent of each other's emotional suffering?

*Mrs. E.* I think that is true. I have been selfish and I have been blaming Robert for being the way I am. But what am I to do about it? I need help.

*Pastor.* You feel that you need help? How do you mean that?

*Mrs. E.* I don't really know just how I mean it. All I know is this, I can't keep on the way I have been going. Something has to change. Things have been getting worse and not better. That can't go on.

*Pastor.* You feel the time has come to reverse the spiral, so that instead of becoming worse and worse, things will become better and better. And you want some specific help. Have you noticed the announcement in our church paper about the group for parents of adolescents?

*Mrs. E.* Yes, I have. But I don't seem to want to get out evenings. And I didn't know just what the group did anyway. Both Mother and the doctor say I should get out more, but I don't seem to have the will to get started. What do they do?

*Pastor.* The group was started because several parents seemed to be having difficulty getting along with their adolescent children. We get together to share our experiences and try to gain insight. We usually start with a brief talk on some phase of adolescent personality by Dr. Wendt, a consulting psychologist, or myself. Then we talk about it. The groups are small and informal. You can talk or just listen. We are forming another new group now, and would be glad to have you in it. It might give you some of the help you want.

*Mrs. E.* It sounds good. Are other parents having trouble with their teen agers?

*Pastor.* Many adolescents are hard to understand. One of the real values of our groups is that parents like you do not feel so much alone in their problem. They can see the problem in larger perspective. Then they not on understand their child better, but th do not blame themselves so much.

*Mrs. E.* That sounds like what I nee I think I'll plan to come. When do the next group meet?

*Pastor.* This Friday evening at 8: at the parsonage.

*Mrs. E.* I'll give it a try. But wh about Robert? He needs help too.

*Pastor.* I have noticed that he has been to the Youth Fellowship for se eral weeks. Our youth worker w mentioning it last Sunday. Would y like to have Mr. Austin call on Robe They might work out some plan get him back into the group. Rob also needs to get out among frien now.

*Mrs. E.* Yes. that would be fine.

*Pastor.* And while you are learning be more patient and understanding Robert, you want to be patient a understanding of yourself. It does good to blame ourselves for what can't do anything about now. If keep looking ahead we find the sources to move into the future w more poise and courage.

*Mrs. E.* I feel better after talking you about this. Somehow the probl doesn't seem as big. At least there something I can be doing about Thanks for coming, and I may calling you again. At least, it is go to know I can.

### Pastor's Questions

This interview could have gone several different directions, and p chance I should have let it. There the evidence of the basic problem t had troubled her previously, of wi drawal and collapse before a proble That was more than I felt able handle. There was the conflict betw husband and wife that had made boy a problem, and had added to sense of guilt, but that, too, was volved with her deeper problem. matter of her own inadequacy low self esteem was also opened. A was closely related to the nature quality of her grief, perhaps it sho have been followed up. But I felt immediate problem of her relation her son was deserving of main tention, and tried to develop the in view around that one point. Her n

support seemed to call for more n the purely nondirective ap- ach. Was it proper and helpful to develop the interview in that manner, and also to use the more direct and supportive approach?

## Consultants' Evaluations

THIS is an instructive study of the d of interpersonal relationships in ch the pastor often finds himself. s woman has an obvious need for endence and help. She has been conflict with her husband, with her boy, has been de-

Wise

pendent on her husband to handle the boy, feels inadequate and resentful toward the boy, and she has deep feelings of anxiety. The bereavement experience must be seen as a loss that disturbs previously worked out relationships in ch she found a degree of security. Obviously, she must be dependent the pastor if he is to help her. She ds help to handle her immediate ef, but more than that, her sense inadequacy, guilt, and resentment. ere is a difference between helping with some of these acute emotional blems and going into a therapeutic ationship which involves profound sonality changes.

The pastor honestly recognizes his itations and tries to keep her from ng into these feelings. He is not ogether successful. She shows either l strength or overwhelming emo- n by bringing up her guilt and in- quacy. The pastor seems to feel a d to justify his approach. What means by "nondirective" I am not e. It is a word we should drop m usage. The fact is that he did not ept the woman's feelings; he did permit the kind of relationship ich gave freedom to express feeling le at the same time encouraging ense of responsibility to do some- ng about them.

We would question the use of re- urance and intellectual explana- ns. Actually these techniques are re likely to weaken the person than give support. She has been made to that she should be different. but nothing has happened to help her to be different. Inevitable failure will be followed by deeper guilt. A relationship of understanding and acceptance will give more real support of the kind she needed and may help her to change some of her attitudes.

Attending the group may be of some help to her, but it will not give the depth of help needed on the emotional level. She should be referred to a good counselor or psychotherapist, and her son should receive similar treatment. For the pastor the real problem is, what does it mean to communicate the love of God to a person in this emotional condition, how is it best done actually rather than just verbally, and what does it require of the pastor?—***Carroll A. Wise, professor of Pastoral Psychology and Counseling, Garrett Biblical Institute, Evanston, Ill.***

I AM impressed with the procedure in the interview. I have no comments on the nature of the counseling relationship. The pastor was nondirectional in a fine way, and when he became directional, I feel his suggestions were entirely sound and wise.

Burkhart

The pastor is right in realizing that the interview could take a number of directions. I am certain that he was wise in following through this woman's immediate conflict with her son, but it is good that he realized that this was not the basic problem. I believe he ought to encourage this woman to set up a series of future conferences in his study. As she grows in insight regarding her feelings for her husband, and as she makes progress in meeting her own grief, it is likely that she will grow into a more healthy thought of self.

At this point, the nurture groups of the church can be especially supportive for her. The meeting in the parsonage for parents to talk about the guidance of adolescence is good. For Mr. Austin [youth worker] to work with her son is sound. But she needs another group where she can grow in her thought of herself and of other people and of God—a group where she can join with other women in a study of prayer and the life of the spirit.

Such a group will not take the place of the counseling relationship, but it will serve to shorten the counseling process and supplement it.

I can't emphasize the importance of nurture groups too strongly. In our church, for instance, there are groups for men and women. They are clinic groups in a vital sense, but we call them research groups in the life of prayer. I am dictating this answer immediately after one of these sessions with a group of women. Our topic for the morning was "How to Find Freedom Through Christ." The women came to four conclusions: that we must want this freedom; that we must have a need of it; that we must maintain a right relationship with other people; and that we must grow into a sense of personal relationship with God.

Someone brought up the problem of what to do when disillusionment came because somebody in whom she had complete confidence fell short and failed her. This question led to quite a discussion of resentment and hatred and disillusionment in relationships with other people. This was a very healthy process and many of those present had a chance to enter at the point of need.

I might add one further word: there are times when counseling must be done in the home of the counselee, but obviously it is wiser if the interviews take place in the pastor's study —especially if the counselee is a woman. There are many reasons. If there is the problem of transportation, one of the woman of the church, who has the capacity to establish real relationships with others, can be enlisted to help, and to give friendship and support to the individual.—***Roy A. Burkhart, pastor of First Community Church, Columbus, Ohio.***

By A PARISHIONE

# The Former Pastor--Friend or Pro?

**When the pastor leaves one parish for another, must he forever separate himself from old friends in the interest of "professional etiquette"? One answer is given here by a layman.**

WHEN a tradesman sells his business he usually agrees not to set up shop in the vicinity for a given number of years. What chance has the new proprietor if the old one, who is well known and well liked, goes into competition with him?

That is a problem that also faces a new minister.

It is considered "professional etiquette" for the former pastor to draw the curtain on his relationships and leave the field free for the new man.

Let us grant at once that it would be unfair, if not downright unethical, for a pastor to move to a parish within easy traveling distance and continue to call on his former charges who might certainly be tempted to transfer their allegiance to the church he now serves. No one will deny that such a procedure would constitute "poaching" on someone else's territory.

On the other hand, when a minister has established deep ties of friendship which go beyond professional pastoral service, can he ring down the curtain with a bang without being suspected of having shown an interest which was superficial and insincere?

The subject was being discussed recently by several persons in a parish where the former rector, after thirteen years' service, had been transferred to a larger church in a suburb of the city.

"Has anybody heard from Dr. P?" asked an elderly lady.

"Nobody I know of," someone answered. "I guess he's too busy to bother with his old friends."

As the conversation developed it was plain that they were thinking of Dr. P as a friend who had been interested in their aches and pains, their homes and gardens, their family problems, their hopes and ambitions. Also, they had been interested in his family, especially his afflicted mother who lived in a distant part of the country. They were not thinking of him as a clergyman—even as the former rector of their church. They were thinking of him as a friend. There was no disloyalty to the new rector intended, and indeed they would have been shocked at the idea that there could be any conflict in their relations with the two men.

The discussion about Dr. P closed with this blunt remark from one of the men who had spent many long evenings sorting stamps and antique coins with the former rector: "Well, it seems like he was interested in us just because he was paid for it. Now that he's got a better job he's dropped us all like a hot potato."

That's a feeling no one wants to leave in the mind of a friend. It was certainly not true of Dr. P. On the other hand, how could he go back to his old territory without making it difficult for the new man who was doing his best to establish himself in the hearts and minds of the people?

A good many parishioners believe that the solution lies in the hands of the new minister. Ruling out all schisms and other unusual circumstances and granting the good intentions of the departing clergyman, is it not possible for the newcomer to handle the transition with such tact that no one feels uncomfortable?

Here is a case in point.

A young minister was called to the pastorate of a church to succeed Dr. D, a popular minister who had accepted an administrative post in a near-by city.

He had given serious thought friendships abruptly uprooted "professional etiquette" which f bids the return of a pastor to former fold.

The newcomer's first act after summer vacation and an autumn parish calling was to invite Dr. a Mrs. D back as his guests at a chu supper. He welcomed the former p tor publicly on behalf of all his friends and invited him to ask blessing.

A few months later, he asked D if he would go with him to call two hospital patients who he kn would be glad to see him.

He occasionally encountered Dr at pastoral meetings and he alw gave him news of parishioners wh problems had been carried over fr one pastorate to the next. He retur from these meetings with greeti from Dr. D to various individual letting them know that their for pastor was still their friend and s interested in them. It was a sim greeting: "I saw Dr. D Thursday a he asked about you."

The new pastor's method paid di dends in three directions. He w the admiration and affection of new charges, he saved the former m ister from the embarrassment of ing misunderstood, and he eased period of transition for members the parish.

People have only one pastor a they value and respect him as su But they may have many friends, a it is unnatural to expect them to t friendship off with a twist of the sp ot because of some inflexible tra tion known as "professional quette."

hymns

Ways of presenting a hymn festival are discussed here by the pastor of Norwood Methodist Church, Birmingham, Ala. Two programs are suggested.

# Hymn Festival

**By F. FAGAN THOMPSON**

A HYMN festival is a worship vice in which hymns and tunes, new d old, are used in various ways. e idea is not new. Christians have ıg hymns since Ambrose taught people to sing metrical songs as neans of thwarting the unorthodox ching of the Arians (386 A.D.). ıce that beginning a vast number metrical psalms and hymns have en added to Christian usage.

The last few years musicians, rgy, and laity alike have realized value of presenting hymns and ies to the people in new and at-ctive ways. No hymn, no tune, how-er good, can present itself. It must done by those who realize its worth. When the pastor and organist are ısitive to the worth-while hymns d new tunes, they are eager for ne attractive and worshipful man-r to use them. The hymn festival is very good answer to this problem. There are several ways of present-g the hymns and tunes in a hymn tival.

1. New hymns and tunes may be in-oduced in a regular worship service. ey may be selected for special days, ch as Easter and Christmas. The stor or choir director may call at-ıtion to their meaning and worth, an explanatory paragraph may be n in the church bulletin.

2. Hymns and tunes may be pre-ıted according to some classifica-n: for example, Welch hymns or formation hymns or hymns based rectly upon Scripture or the Psalms. ch a service as this can be made at-ctive and meaningful, but it does t stress worship as its primary rpose.

3. Another way to present hymns d tunes is in actually teaching examples to groups. Dean McCutchan, musical editor of *The Methodist Hymnal*, has used this method widely. So has Dr. Charles C. Washburn of Scarritt College. Dr. Earl E. Harper, director of the School of Fine Arts, of Iowa State University, is also a leader in this field, as is Dr. James Houghton of Boston University, and Dr. Augustine Smith of the same school. It has been the author's pleasure to work in about half of the states in America in this capacity.

While desirable, it is not necessary to secure an expert from afar. In fact, some of the most worth-while teaching can be done by a person in the local church who is interested in good church music. To be successful requires training, initiative, and a determination to explore the rich resources of the hymnal.

4. A hymn festival is probably most successful when several groups cooperate. These groups may be of the same denomination or several denominations. They may be of the same community or several communities. The ministers' association of a city or county or the federated music clubs can profitably sponsor such a meeting. The assembled group may sing all the songs. Better still, some songs can be sung by the group and some by the combined choirs. Two choirs can sing antiphonally. Or a soloist and choir can sing to good effect a song like No. 275, "Christian! dost thou see them?" (first tune). In fact, many combinations are possible. The different combinations make the service all the more interesting to both choir and congregation.

A hymn festival may commemorate a special community event or an event of the Christian Year. An unusual opportunity this year is presented in the appearance of the Revised Standard Version of the Bible. This is due in September. Ample examples for use are to be found in any standard hymnal.

An excellent history of the hymn festival movement is found in "The Hymn Festival Movement in America," by Reginald L. McAll, Mus. D. (published by the Hymn Society of America, 297 4th Ave., New York 10, N. Y.). This paper may be obtained for 25c.

Suggestions for two programs are given below. This material came from students in classes in Hymnody. It is given in condensed form to conserve space. Numbers are from *The Methodist Hymnal.*

PRAYER

Prelude: Hymn tune No. 342; Choral Sentence, Hymn No. 50; Invocation, Hymn No. 336 (stanzas 1, 2, and 3 sung prayerfully by congregation); Scripture Lesson, Luke 11:1-4; Organ Meditation, Hymn tune No. 302; Anthem, No. 51; Solo, Hymn No. 257; Hymn No. 305, Hymn No. 520 (sung by soloist—choir humming); Quiet Meditation as organ plays softly Hymn tune No. 225; the Benediction, Hymn No. 27, sung by choir; Postlude, Hymn tune No. 383.

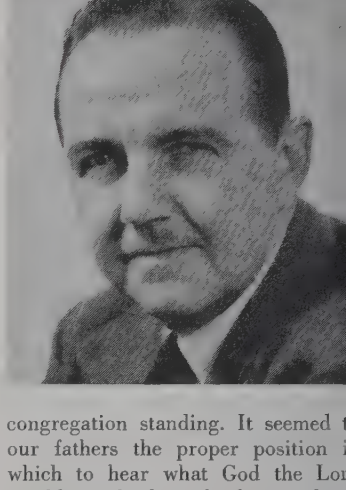
ISAAC WATTS

Prelude: No. 172; Hymn No. 19, congregation; Prayer; Offertory Hymn No. 424; Story of Watts' life by minister or choir leader; Scripture reading, Psalm 90; Hymn No. 533 (quartette); No. 284, congregation; No. 479, congregation, choir, and soloist; No. 513 (choir); No. 148, congregation; No. 618, Benediction by choir.

By DAVID A. MacLENNA

# The Human Part in Worship

**One of the first acts of the parishioner, once in the sanctuary, is the confession of sin. This is the fourth article in the series on "Invitation to Worship," by the professor of Preaching and Pastoral Care, Yale Divinity School.**



THE DRAMA of the divine-human encounter in worship has begun. The prompters are in their places, and the first "cue" is given. Standing "in Christ's stead," the minister voices the call to worship, to which we respond as soldiers standing at ease come to attention at the word of command. Usually that which follows is the invocation of the Holy Spirit without whom our most earnest efforts are futile. This may be a prayer of adoration. In our prayers of approach, adoration means not so much experience of union with God, but the sense of God's wonder and greatness as compared with his creatures.

Confession of our sin and unworthiness follows naturally. Contrast of the divine holiness with our shabby and stained lives makes contrition inevitable. It was when Simon Peter beheld the Lord in his moral perfection and power that he fell down at Jesus' knees and cried spontaneously, *Depart from me, for I am a sinful man, O Lord* (St. Luke 5:8). As we join audibly or silently in the general confession we deal realistically with our condition and make possible God's cleansing invasion of our souls. Through the absolution or assurance of pardon which follows, we should receive and inwardly realize the divine forgiveness so freely given.

One of our eminent British theologians, Herbert H. Farmer, has said that the greatest thing that can be said of a Christian is that he is a penitent sinner; indeed, a penitent and forgiven sinner. Here in many orders of service follows the Lord's Prayer, which in the early church appears to have been "the prayer of the faithful," confined to church members. Glib repetition would be difficult if something like the solemn preface found in ancient liturgies was retained in modern services. Thus the Syrian Liturgy of St. James safeguarded its use with the petition: "Count us worthy, O Lord, lover of men, with confidence, with pure heart, with contrite soul, with face unashamed, with sanctified lips, to be bold to invoke Thee, the Holy God in heaven, as our Father, and to say . . ."

From confession and pardon we rise into thanksgiving and praise. A hymn of objective character, a psalm, and then or later the prayer of thanksgiving provide expression for our joy in the Lord's mercy.

### Let Us Hear the Word of God

In many of our churches the psalter, mirror of the soul and prayer book of the race, is used for responsive readings. While many psalms lend themselves to antiphonal use, not a few may be read in unison. However we read, let us read with understanding and submerge our individualistic elocutionary propensities! A recent cartoon depicted a clergyman saying to his flock: "We will repeat the Twenty-third Psalm in unison, and will the lady who generally gets to the still waters while the rest of us are still in green pastures, kindly wait and go with the crowd!" The Gloria which follows is appropriate and continues the ancient custom of frequently acknowledging the Giver of all truth and life, and giving Him the glory.

Hearing the Scriptures read publicly was once commonly done by the congregation standing. It seemed t our fathers the proper position i which to hear what God the Lo would speak through the words Holy Writ. Standing denotes atte tiveness as well as respect. Whethe we sit or stand, our attitude shou be one of reverent listening for th word transmitted by the Spirit to through the words read.

### Let Us Pray

Prayer is indeed what one h called "the pervading characteris of the Protestant cultus." It is th essence of all worship. A Scottis student of our heritage in publ worship concluded that the praye of the church service have three fun tions to fulfil: (1) educative: publ prayer must teach us to pray, mu prepare us for the inner communi of prayer. Hence the value of class prayers, with their hallowed a august phrases; meaningfully use these induce the spirit of communio (2) The voicing of a real experienc the "I-Thou" relationship of t creature to the Creator, of the chi to the Father, requires prayer. ( To link the finite and the infini the past, present, and future. "Publ

yer is the offering of the lives and
s of men in this present age, but
eaches out to the faith of those
) have lived and to the hope of
it will be" (D. H. Hislop in *Our*
*itage in Public Worship* [1935],
30).

n the prayers of the church we
e the ACTSS of worship, this acros-
denoting the main elements in
istian prayer: Adoration, Confes-
, Thanksgiving, Supplication (to
ognize their importance, petition
intercession may be included),
Submission or dedication to the
and service of God. "The long
yer" (the adjective persists with
connotation of tedium!) may in-
de most or all of these types of
yer. Wisely, so-called liturgical
vices increasingly show a dispo-
on to have several short prayers
her than one omnibus pastoral
yer. Worshipers are grateful for
s salutary practice since sustained
ention to lengthy, continuous peti-
n unduly taxes the most willing
nd and spirit.

Ideally, spoken and silent prayers
the prayers of one on behalf of
ny, and the many must join in
m. Bidding prayers—one of the
liest forms of Christian prayer—
d other responsive prayers provide
h opportunity. But the worshiper
y make any "common prayer" his
n by uniting his mind and heart
h the leader. Notwithstanding our
erfastidious dislike of exuberant
d spontaneous ejaculatory comment
a dignified service, we would do
ll to encourage revival of the once
neral practice of a spoken "Amen"
worshipers, at least at the conclu-
n of each prayer offered by the
nister.

### Let Us Sing to God's Praise

As for our part in the praises of
rship we have clear scriptural war-
nt and advice for hearty participa-
n: *be filled with the Spirit, address-
g one another in psalms and hymns
d spiritual songs, singing and mak-
g melody to the Lord with all your
art* (Eph. 5:18, 19).

If we have any influence on the
oice of hymns, we will ask that
mns of objective character predomi-
te over those of a more subjective
ture. Superheated piety and crass
individualism need the correction of the hymns which celebrate the greatness of God and the glory of his Church and kingdom. As the word of Christ dwells in us richly, we shall sing even unfamiliar hymns with keener relish. Was the prophet weary of the equivalent of the "great *old* hymns" when he urged, *Sing unto the Lord a new song?*

Consider now our participation in what may be called the declaratory elements in worship. In addition to the scripture lessons already briefly mentioned, the declaratory element—explicit statement of faith—is expressed in the creed and in the sermon.

Concerning the liturgical use of a creed good Christians differ. There are some who regard even a symbolic statement of the faith as a straitjacket for honest minds. Historically, a creed was first employed in the rite of baptism (see traces of this usage in I Peter 3:11; Acts 8:37). Apparently from being solely a baptismal confession it developed into a statement of faith used for instructional purposes. Such a creed as that of Nicaea came to be used as a test of the orthodoxy of the ordained, and thereafter as a part of the eucharistic celebration.

D. H. Hislop's suggestion has merit: that we regard the creed not as the statement of our precise theological position but as the witness of the church. If we can so regard it, we shall preserve this tradition of the past "not as a cramping fetter but as the testimony to a great experience."

Next to the reading of Holy Scripture, the chief declaratory element in our service is the sermon. However inept the Reformers may have been in their liturgical revisions, the place they gave to the sermon was not mistaken. Our ministers are ministers of the Word and the Sacraments. It is unprofitable to argue as to which is more important. He saw truly the significance of the sermon in worship who claimed that it was not a substitute for symbolic worship or the offering of devotion but as the "necessary accompaniment that enlightens the mind, creates the mood of worship, and stirs the will to action." By the foolishness of preaching, the church under God was created, and by the foolishness of preaching Christendom has been revitalized again and again, the institutional church reformed, and one province after another recaptured for the Lord Jesus Christ.

Let the worshiper therefore participate in this act "with all his mind and heart and soul and strength." Let him pray that the minister may speak a sure word of God as he ought to speak. Let him listen receptively, that through the spoken words of fallible man the word of God may speak to his condition as to the condition of all who with him listen.

### Now Concerning the Collection

*Now concerning the collection,* as Paul would say, let this be seen as an actual and symbolic sacrifice, essential to worthy worship. Whether in the Lord's Supper or in a "regular diet of worship," this is central and may well be the climax of the service. Through our gifts we offer ourselves unto God. Here is Christian materialism spiritualized. In the offering we are to see what the late Richard Roberts called "minted blood" placed on the altar of God, to be accepted by him for his use in achieving his redemptive purpose. Because freely we have received, so we freely give, and we will not offer unto the Lord that which cost us nothing. Because the offering of our substance has such significance, it should be carried forward to the holy table and there dedicated to God, all present sharing in this dedication of their gifts and of themselves.

### God Bless

Finally the blessing of the people is pronounced by the officiating minister. The benediction does mark the end of the service, but it is not merely a dismissal, a pious vocalized form of writing "finis" to the worship. As the Lord blessed his disciples during the days of his human life, so he blesses his people through his representative, that we may depart in peace, go in his grace, aware of his redeeming, guiding, and guarding love, and in the fellowship of the Holy Spirit. Thereby He enables us to bind to our hearts "the strong Name of the Trinity." Entirely right is the practice of receiving this benediction in the attitude of prayer, whether it be standing or seated or kneeling.

# WHITSUNTIDE PREACHING--I

**The Season of Pentecost extends from June 1 to August 24. Here are one Methodist minister's ideas for preaching and worship during this period. ("Eastertide Preaching" appeared in the March issue, page 20.)**

Pentecost, or Whitsunday, opens the second half of the church year. The first half, beginning with Advent, deals with the life of our Lord: the preparation, his birth, his manifestation to the Gentiles, his passion and death, his resurrection and ascension. Now, with the descent of the Holy Spirit and the girding of the church for the fulfilling of the Great Commission, we enter upon the part of the calendar concerned with the faith and works of the Christian life, in and through the Christian community, the church.

Preaching in Whitsuntide is varied, partly because its central theme is as comprehensive as the totality of Christian belief and practice; partly also because the Epistle and Gospel lessons appointed for these Sundays are chosen rather more haphazardly than those for the Dominical seasons.

Most of Whitsuntide falls during the summer months. Unless your parish is unusual, your people will be absent a good deal, so that although your attendance as a whole may hold up fairly well, your congregations will not be constant. A series of sermons is appropriate only when there is a reasonable expectation of having the same group of hearers regularly. For this reason, as well as others referred to above, no effort has been made to plan the preaching around a central theme to extend throughout the twelve-Sunday period.

## Holy Catholic Church

***June 1, Whitsunday or Pentecost.*** Acts 2:1-24, 32, 33, 36. (Or if you feel you must read a shorter lesson, vss. 1-11; John 14:15-31 or John 16:5-16.)

The Day of Pentecost was a Jewish Festival, the fiftieth day following the Passover, as its Greek name in Acts suggests. The English title Whitsunday, or White-Sunday, has been variously explained. It may refer to the white blossoms of an English spring; or perhaps better, it refers to the white robes which baptismal candidates customarily wore. Pentecost, like Easter, was a favorite time for baptisms. The English word "candidate" is derived from *candidus* (white) and is reminiscent of the white robes which were associated with contenders for political office and with initiates in religious ceremonies.

Pentecost is designated in our Book of Worship as the "season of the expansion and growth of the church." Although it is not accurate to call Pentecost the "birthday of the church," since the church as the "beloved community" was in existence already, still the outpouring of the Holy Spirit as recorded in Acts furnished both the occasion and the power for an immediate advance on the part of the apostles in their efforts to spread the gospel far and wide.

We will not be far amiss, therefore, if we consider the proper emphasis on Whitsunday to be the church, its origin, nature, and mission. The study of the doctrine of the church is coming into its own in contemporary Protestantism. Books are beginning to be written, both from historical and polemical viewpoints, on the question of what the church has thought and is thinking and ought to think about itself.

In preparation, one would do well to read in Volume I of the Amsterdam report the first section entitled "The Doctrine of the Church: Some Interpretations," comprising f able chapters. Professor Cyril Charles Richardson of Uni Theological Seminary has a worth-while book entitl *The Church Through the Centuries* (Charles Scribners Sons, 255 pp., $2.50). In different vein is George Stewa little Hazen book entitled simply *The Church* (Associat Press, 98 pp., 50 cents).

Liturgical material for the service may be found in Book of Worship, pages 183 ff. An order of worship for Wh sunday is on pages 83 ff. On page 256 there is a Canticle Pentecost, which may be used for the responsive reading. T Hymnal has a special one on page 631. More prayers are pages 192 ff, and page 358.

Since Pentecost is a major festival of the church, and a happens this year to fall on the first Sunday, Holy Co munion should be celebrated. A proper Preface for Sanctus is on page 388. The Whitsunday communion is wort of unusual solemnity, and should be celebrated in keepi with its liturgical importance. It ranks next to Christmas a Easter.

Hymns on the church (in *The Methodist Hymnal*): N 379-385. Nos. 420-1 stress Christian unity. Hymns on the H Spirit would be appropriate. See Nos. 172-183.

Text: "I believe in the holy catholic church." (1) Ho While a human institution and prone to human fault, church is still the *Body of Christ,* and is of divine origin. is holy because "separate"; Christians are a "separate p ple." We note here the *exclusiveness* of the church. (Cf. "sect-principle.")

(2) Catholic. The basic meaning is "universal." This d not, however, cover the whole meaning; the substitution the word "universal" in the Creed is not justified. Wh catholicity implies inclusiveness, it also implies exclusi ness. The church is *both inclusive* (in that all mankind eligible) *and exclusive* (in that it demands certain standa of faith and practice). The *Catholic faith* implies the classi body of Christian doctrine, received from the aposto church and handed down (*traditum,* hence "tradition") fr age to age. We might compare the catholic nature of church to the stream of a river, the givenness of the cont being prior to and external to our awareness; the protest nature of the church to the banks of the stream, and to effort which must be made to keep the stream flowing fre and clearly. God's truth in the church is catholic; ma efforts to keep God's truth free from human error are pr estant.

(3) Church. Basic meaning: community, fellowship, *clesia.* Stresses *inclusiveness.*

## The Trinity

***June 8, Trinity Sunday.*** Revelation 4; John 4:19:26 John 3:1-15. The doctrine of the Trinity is one of the ba foundations of Christian belief; more correctly, it is keystone of the whole structure. It is important, so much as a "mystery" to be explicated for its own sa but as the "container" of vital truths which the chur

st preserve. We will do well to approach the sermon from point of view: seeing it as the explanation of certain l facts of Christian experience, not as a hoary doctrine ch we halfheartedly try to explain.

he doctrine of the Trinity preserves monotheism, a philo- hical and theological necessity. It preserves the Judaeo- istian emphasis on the One Living God as Father, while he same time making room for the divinity of Christ, and the omnipresence and ever-ready availability of God in the son of the Holy Spirit.

on't shirk the task because you feel yourself unequal t. Don't sentimentalize; don't beat around the bush. Ad- the logical difficulties, get down and dig, and give your ple the fruit of your labors of mind and heart. Dust off r history of Christian doctrine (e.g., McGiffert's *A History Christian Thought* [Charles Scribner's Sons, 2 vols., $3.50 h]) and a history of the church (e.g., Walker's *History of Christian Church* [Charles Scribner's Sons, 624 pp., 50]). Refresh yourself on the Arian controversy. Remind rself of the epochal importance of Nicaea.

iturgical materials: Book of Worship, pages 185 ff. The ria and Doxology pay reverence to the Trinity. Hymnody ull of praise to the Trinity. Examples: "Holy, holy, holy," 1 (Note the tune "Nicaea."); "Come, Thou almighty g," No. 2 (if you sing all four stanzas, as you should); e watchers and ye holy ones," No. 6.

## Friends of God

***une 15, Second Sunday after Pentecost.*** (St. Barna- ' Day, June 11.) Acts 11:22-30; John 15:12-17. Churches he Anglican communion number the Sundays of this part he year after Trinity; our Book of Worship goes back to older custom, followed in the Roman Church, of num- ing them after Pentecost. (The second Sunday after ntecost is the first after Trinity, etc.)

rotestantism, in revolting against medieval liturgical ses, often went too far. In throwing out traditional saints' s, we denuded our calendar; of late we have put in a of observances which are perhaps meaningful, but which historical precedent and ecumenical support. Moreover, does not at all have to subscribe to the Roman doctrine sainthood to be able to utilize the lives of recognized oes of the church as "object lessons" in Christian preach-

reach a biographical sermon. Look up in a concordance read in the New Testament all the passages having to with Barnabas. Acts 11:24 provides a sermon outline; nabas *was a good man, and full of the Holy Ghost and of h.* Through his ministry, it goes on, *much people was ed unto the Lord.* As in apostolic times, when the Church was getting started, so today, every Christian must be a missionary; the best sermon a Christian preaches is the life he lives. If we are men of goodness, spirituality, and faith, we may influence "much people" to accept our Lord.

For background reflect on: (1) the fact that *the disciples were first called Christians at Antioch;* (2) the importance of the second-string player as well as the star; most of us will play Barnabas to our generation's Paul, but God will use us just the same; (3) the truth that Christians are "not servants, but friends" of God (cf. the Gospel lesson).

## Repent and Believe

***June 22, Third Sunday after Pentecost.*** (St. John the Baptist's Day, June 24) Isaiah 40:1-11; Luke 1:57-80. A sermon on Preparation is suggested. John was the messenger of the Messiah. But John's was not the only preparation that had been made for His coming. Some writer on New Testament times (perhaps Shailer Mathews or S. J. Case) has pointed out that the whole course of history had led up to the birth of Jesus. The conquests of Alexander had spread Greek language and culture all over the ancient world. Rome had imposed on Hellenistic culture its own law and order, and joined it together with roads and communications. The heart of man, crying out desperately for salvation, had created the "religions of redemption," which have some points in common with Christianity. Finally, the Jewish insistence on the unity and righteousness of God, himself demanding righteousness of his people, had paved the way for John the Baptist's message: "Repent ye, for the kingdom of heaven is at hand." The complement to John's vigorous denunciations was Jesus' vigorous insistence on God's love.

## The Rock Apostle

***June 29, Fourth Sunday after Pentecost.*** (St. Peter's Day, June 29) Acts 12:1-11; Matthew 16:13-20. That Peter was the "prince of the apostles" one can accept, at least as a figurative apostrophe, without swallowing the Petrine theory of papal origin. Read all the passages in the Gospels and Epistles connected with Peter; this will be good discipline in itself, and will serve to highlight the pre-eminence of this original disciple.

Many sermons offer themselves. Peter's confession by the seaside is a favorite. Maybe we ought to examine the papal claim in the verse, . . . *Thou art Peter, and upon this rock I will build my church.* It will not do to argue that "this rock" means Peter's confession of faith. The word "Peter" is too intimately connected with the Greek word *petros* (rock) to allow that. But clearly it is upon Peter as a man of faith, Peter as one who comprehends that Jesus is *the Christ, the Son of the living God,* that the church is built.

# *Liturgical Question Box*

UESTION: *I have seen churches where the minister seemed e a sort of electrical engineer, and where the inside of the pit looked like an airplane cockpit, with switches, push- tons, and gadgets galore. Would not this accumulation of trols tend to interfere with the orderly conduct of wor- ?*

NSWER: Indeed it might! I know of one church which quipped with enough dimmers, switches, and microphones both pulpit and lectern to serve a small theater. One can overboard on the matter of visual and electrical aids. The rage minister needs all his wits about him to conduct a reverent worship service, without being concerned with heating, lighting, and electrical effects. If you wish to use these modern aids for "atmosphere," then install your switchboard in a side room and train one of your young men to handle it. Do not burden yourself with engineering tasks; you have enough to do. I have imagined a luckless slave to modern methods who got mixed up and pressed the wrong button—with the result that the movie screen came down in front of him; the loudspeaker blared forth in a martial melody, and the disappearing pulpit took him underground . . . and left him there, I hope.—***R. P. Marshall***

# *Seed, Soil, and Sowers*

By MARVIN T. JUDY

*Looking toward Rural Life Sunday (May 18), the author points up the importance of rural churches and makes suggestions for the observance of this special day in the Methodist calendar. He is Des Moines Area director of Adult Education and counselor for Town and Country Churches.*

AS THE congregation assembled for the ten o'clock worship service at Glaze Church on the fifth Sunday after Easter, a beautiful worship center on the altar caught their attention. It was different from the usual cross and candles. It had been prepared by one of the ladies of the church for a very special service. The worship center consisted of a bouquet of roses and ferns as a background with the open Bible before the vase. On one side of the Bible was a silver dish containing about a pint of black soil, and on the other side was a silver dish containing a pile of golden seed corn.

As pastor I conducted the worship service using for opening the hymn No. 18, *The Methodist Hymnal*. My sermon topic that morning was "Your Church Is Important." The text was from Matthew 5: *Ye are the salt of the earth. . . . Ye are the light of the world*. In the sermon I pointed out the fact that the church at large is dependent upon the rural church for its membership. Migration from the country to larger towns and to the cities is natural and continuous.

Fifteen per cent of our rural population in the nation has 35 per cent of the children of the nation. Practically any city congregation is composed of from 60 to 80 per cent of people with rural background.

I pointed to the fact that our nation is dependent upon rural life to keep the moral standard of the nation high. People in densely populated cities tend to be morally lax because of impersonal relationships. Rural areas need to maintain moral standards, indeed, *must* maintain such standards if our nation is to survive. I quoted from Monsignor Ligutti, head of the National Rural Life Conference of the Roman Catholic Church, as he spoke to the National Convocation of Churches in Town and Country in Des Moines in 1946, "There isn't a church in our cities of America that can maintain the Christian moral standards. Living is too impersonal. These standards must be maintained for our nation by our rural congregations."

I showed the congregation of about forty-five people that though they were a small church, a part of a charge that must share their pastor with other churches, they were a part of Methodism, which has 70 per cent of its churches and members in communities of 10,000 population and less. In other words, they are a part of the great majority of our denomination. By uniting their efforts with others, they could make a lasting contribution to the whole.

Finally I closed the message by showing how rural people are partners with God. He has supplied the soil on which they live and from which they derive their living. He has created the grain which they plant in that soil. He gives them strength and knowledge. But God is dependent upon them to be good stewards of the soil, to take care of it by using good farming practices, and to produce a maximum of crops. For each one of them, there are nine people dependent upon what they raise in the United States. Ten per cent of the people of this land raise the food for the entire nation. Their task is important.

As we sang from "O Master Workman of the Race" (No. 118):

*O Thou who dost the vision send*
*And givest each his task,*
*And with the task sufficient strengt*
*Show us Thy will we ask;*
*Give us a conscience bold and good;*
*Give us a purpose true,*
*That it may be our highest joy,*
*Our Father's work to do.*

two laymen came forward to t altar. I read from "An Order of Dec cation of Seed, Soil and Sower (Book of Worship, pp. 102-7): "Li is a unity and is the result of the c operative activity of the trinity God, man and nature . . . This tri ity is ever dependent one upon t other, and this dependence is here t day realized and recognized for t humility of man and the glory God."

One of the laymen then stepp forward holding the plate of seed, sa ing: "This seed is symbolic of t various types of seed that shall planted in this community. . . . Th seed is holy, for it contains life, a all seed shall be counted as holy the sight of God. . . ."

The other layman then took t plate of soil and said: "This soil symbolic of the earth of this comm nity, in which seed shall be plante . . . This soil, this earth, is the resu of the creative activity of God. . This soil is holy earth and shall cultivated and cared for as a gift God."

Then followed an act of dedic tion by the minister and people

seed and soil. This was followed an act of commitment of the le in a unison statement:

Ve are the sowers of the seed the tillers of the soil. We recog- the holiness of the seed and the edness of the soil. We acknowl- our responsibility to plant this with reverence and to cultivate soil with care. . . . We will not oy the soil by allowing erosion ash it off nor weeds to sap its ity. . . . We recognize the sacred that is ours; we recognize the calling that is ours; we recog- the purpose for which we plant seed and till the soil: that man beast might be fed, and that life naintained for the glory of God the good of mankind. . . ."

ural Life Sunday is not new. It its origin back in the fifth cen- in Vienne in Gaul. Tradition s there had been a series of earth- es, fires and other calamities in ne. The Bishop of the church d upon the people to join in nn fasting and prayer seeking s deliverance. The three days of er seeking God's protection ist calamities and for the obtain- f a good harvest spread through- the church. They came to be vn as the Rogation Days from Latin *rogare*, meaning "to be- ."

1929 the International Associa- of Agricultural Missions sug- d Rural Life Sunday be set aside bservance by all denominations. as recognized by the home Mis- Council of North America and Federal Council of Churches of st in America. The day set for the rvance is the fifth Sunday after er—May 18 this year.

counselor for Town and Coun- Churches in the state of Iowa in peration with the Commission on stian Education and the two and country commissions in the I promote Rural Life Sunday by ng a number of suggestions.

any of our churches are organiz- he Farm and Home Committee as orized by the Discipline. We sug- this committee take the responsi- for Rural Life Sunday this and plan the program with the r. It is a splendid time to pre- the work of the committee in stressing the importance of the rural family aiding to establish young couples on the land, the keeping of farms in the family through father-son agreements and family farm transfer agreements. The "Twelve Point Program of The Methodist Church In Town and Country" could be presented by this committee, or serve as the basis for a sermon. A folder giving these twelve points and a leaflet entitled "Establishing Methodist Couples on the Land" can be secured from The Department of Town and Country Work, 150 Fifth Ave., New York 11, N. Y., free of charge.

In every town and country community there are various farm organizations: The Grange, Farmer's Union, Farm Bureau, etc. Most communities have a 4-H club and a chapter of the Future Farmer's of America. Rural Life Sunday is a natural opportunity to ask these organizations to attend church in a body.

In practically every county in the nation there is a County Extension Agent. Many counties have representatives of a soil conservation district. Other counties have a full-time director of extension work among women or a supervisor of 4-H work. There are often valuable resource people for the Rural Life Sunday observance.

Rural Life Sunday should be observed by churches of all sizes and in all localities. City churches would do well to set aside the day with special emphasis upon the importance and contributions of rural life. Any pastor in the city will find that a sermon on rural life will be greatly appreciated by the majority of his congregation, for rural areas have been the home of most of these people. An invitation to a rural pastor to exchange pulpits for the day would be most fitting.

In Iowa we are hoping to have a widespread coverage announcing Rural Life Sunday through small town and metropolitan newspapers and over the radio stations in the state. This will be done on an interdenominational basis through the Interchurch Council.

The resident bishop, Charles W. Brashares, will lead the state May 18 by conducting a special service of dedication at the Geneseo Methodist Church in North Iowa Conference. This church has just completed a $45,000 educational plant. The church is six miles from any town and is a full-time pastorate.

I will be in an open-country church for services at 10 A.M. and a town church at 11 A.M. Then we will have a basket dinner at noon followed by an afternoon meeting at which time the discussion will be on "The Program of The Town and Country Churches of America," with special emphasis on The Farm and Home Committee.

Here is a list of some materials which may be suggestive in planning for Rural Life Sunday:

"An Order of Service For Rural Life Sunday, 1952"—a service to take the place of the regular bulletin for the day containing call to worship, hymns, invocation, etc. Five cents a copy; 100 for $2.60. Order from the National Council of Churches of Christ in America, 297 Fourth Ave., New York 10, N. Y.

"Twelve Point Program for the Town and Country Church" (free). "Establishing Methodist Couples on the land" (free). *Methodists in Town and Country* ($1.25), a report of the National Methodist Conference of Town and Country, July, 1952. Order from The Town and Country Commission, The Methodist Church, 150 Fifth Ave., New York 11, N.Y.

*A New Gospel of the Soil* (40 cent)—a story of sixteen rural churches that have promoted soil conservation, land ownership and father-and-son partnerships; and have helped couples get started on the farm. Some suggested films that may be used for additional meetings: "Beyond City Limits," 35 mm filmstrip. "On Common Ground," 16 mm sound film. "The Lord's Acre" 35 mm filmstrip in color. Order from The Methodist Publishing House serving your territory.

Soil Conservation Service has many films available. One of the most recent and best is "The Land and The Book," a 35 mm filmstrip in color with biblical passages for script. Available from Soil Conservation Service, Spartanburg, S. C.

A short dramatic skit entitled "Contributions of Rural Life" may be secured from James Sells, Wesley Building, Atlanta, Ga.

# Pay-as-you-go Building

By R. MOORMAN PARKER

*Donated labor is constructing the new Methodist Church at Rand, W. Va. Here is a story of faith and co-operation at work as told by the executive secretary of the West Virginia Conference Board of Missions and Church Extension, Charleston, West Va.*

WITHIN the last three years eighty-three courageous members of the Rand Methodist Church, of which Melvin T. Dean is now pastor, have bought lots, secured architectural plans for a new church, conducted a financial campaign, bought materials on a pay-as-you-go basis, donated all labor (bricklaying, carpentering, plumbing, and electric wiring), and have moved into the multi-purpose room of their $50,000 building where worship services are held. Church school is conducted in this room and four others that are now ready for use.

This is also a good example of the multiplying influences of small beginnings, because this new brick church now serving a community of about 3,000 has grown from a Sunday school which was started in a school house in 1914 by three people from the adjoining town of Maulden. These were Mr. and Mrs. Aubrey Krantz and Walter Hanson.

Here is a story of an enterprising congregation with an interesting origin meeting its responsibility in a growing community.

In 1948 the Rand Methodist Church faced the proposition that when a community grows the church must grow with it. The little church erected in 1916 was still a pretty country church, but the community it was trying to serve had grown to a thriving industrial town of approximately 3,000. This new town had spread along the Kanawa River. The little white church on the hill was across the main east-west Highway Route 60 and the New York Central Railroad from the town. Not only was there a great hazard to the children in crossing this railroad and highway, but the church was an inconvenient distance from the town and also it was not adequate. Careful study by J. B. F. Yoak, Jr., district superintendent, Irving Fisher, pastor, the writer, and the congregation quickly proved that a new church should be built in the heart of the community.

In February, 1948, the writer urged Pastor Irvin Fisher to find and buy at least two lots at the best possible place for a church in Rand. By July, 1948, Fisher had purchased two lots and the church at Rand had paid for them.

On September 8 the pastor and the writer agreed to have a "Friendship Dinner" at which time we would introduce the idea of putting on a fund raising campaign. At the dinner a "revival atmosphere" was created by the choir and quartet. I spoke on "The Church and the Local Needs at Rand." It was decided to secure architectural plans as early as possible and to launch a financial campaign as so as practicable.

The architect drew the plans a a financial campaign was conduc in December, 1948. This campa netted $18,000 in cash and pledges

During the campaign the wri (who was directing the campaig and the pastor called on the super tendent of a DuPont plant at near Belle, W. Va., to ask the DuP Company for aid in building this n church. We were received cordia The superintendent told us that company had a policy which made impossible for them to give financ aid but he said there were oth ways in which he and the compa would be glad to aid, such as the of certain machinery, cinders, lumber for concrete forms.

A good neighbor appeared morning at the lots with a bulldo and ground breaking began. M eager to do something for Christ a his Church came and voluntee their services. The walls began to ri Finally the basement floor was pou and partitions were put in to make Sunday school rooms.

It was at this point the new past Melvin Dean, arrived. Brother De before entering the ministry, had be a carpenter and contractor. He join the church treasurer and member the building committee and the cha man of the gifts committee in lay blocks. Partitions went up and do

**Here is the new church under construction. It will have cost $50,000 when completed. Ten thousand dollars worth of materials have been bought on the "pay-as-you-go" plan. Not a penny has been paid for labor. Craftsmen in the community have donated their labor even in installing plumbing and electrical wiring.**

hung. A member of a Baptist ch helped in the installation of wiring. A beautiful chancel and were built by the pastor. Cabi- in the kitchen were donated by a netmaker.

he work, which is continuing, is fly being done in the evenings and Saturdays and on the men's day from the plant. In order to use time most wisely the pastor made ork schedule which the men sign Sunday indicating the day and rs they would be able to work ng the following week.

y means of this schedule, which osted each Sunday, the pastor has erials on hand and work laid out dvance for the plumbers, carpen- masons, and electricians on the they are to work. After the men e worked, the block for the hours olored in red after each name, in- ting that they have worked as nised.

ince there was no bell at the new rch job, the pastor borrowed a lic address system and mounted speakers on the roof. Records of nes now are played. Friends, ghbors, and members were so ised that contributions began com- in. Now the church has a new em of their own.

Two brickmasons who are not mem- s but friends of the church have ked 179 and 109 hours, respective- laying 27,000 bricks, this work ng done on Saturdays. A loyal nber has taken a special interest bricklaying and is doing a remark- e job. The parsonage, which is art of the new building and like- e of brick, will be topped out in ut two more Saturdays and ready the roof.

To date the Rand congregation has nt $10,000 for materials on the -as-you-go plan.

One of the remarkable things about project is that not one cent has n paid for labor. On many projects ne labor is donated but in most es some labor is also paid for, but labor so far has been given on this brick church.

The Rand Church now has an anization of Methodist Men. It also a Woman's Society of Christian vice. Both of these organizations e contributed a great deal of money and effort to this church extension project. When the new multi-purpose room was occupied, the men moved the furniture and the women scrubbed and cleaned.

When the church is completed, it will accommodate 225 people, with eleven Sunday school rooms, kitchen, dining and multi-purpose rooms, and pastor's study. The parsonage will have six large rooms with a full-sized basement.

Ground-breaking ceremonies took place on the Saturday before Easter, 1949. Thus, from the small beginnings of three people interested enough in God's work to go to a neighboring community and start a Sunday school in a small school house has come thirty-seven years of multiplying influence for God and now the prospect of a fine new church with adequate facilities to serve properly the growing town of 3,000 souls.

# Chaplains on Patrol

By J. J. STOWE, JR.

*When Protestant ministers began serving as chaplains in the Oklahoma State Highway Patrol, one trooper said: "Thank God the decent people are getting interested in us and our jobs!" (The author serves First Methodist Church, Hugo, Okla.)*

FEW men take the calculated daily risks of the various state police patrolmen. For the motoring multitudes these men have all too often been faceless figures in varicolored uniforms, driving distinctively marked cars. Yet when barriers are broken down and contact is made with them, we find men of flesh and blood who are worrying about their budgets, the kids' teeth and school grades, and looking forward to a day off so they can be away from glaring miles of highway. Behind the badge and gunbelt we discover human hates and fears, loves and shames, for these outer fittings are tools of office, like the microscope and slides or the X ray and fluoroscope of the efficient doctor.

I say these things because I have had the privilege of serving two state patrols as chaplain. First appointed to the chaplaincy of one of the eight districts of Tennessee in March, 1950, I served in this capacity only a few months. I was transferred to the East Oklahoma Conference in June, 1950.

Tennessee provided certain material for its chaplains: a badge identical to the one worn by the officers, except that the word "Chaplain" appeared instead of a title; an identification card for personal usage; and two car plates inscribed in white letters on red background, the plates being about the size of the regular car licenses. This post was in some ways honorary, but there was also implicit in the acceptance of such a post the obligation to be on call for any need or emergency. Concern for the officers increased as familiarity with them and their duties became clearer. Contacts were in the process of development when removal from the state terminated a most pleasant relation. The captain of the division, Greg O'Rear, a giant of a man (6′-8″, 310 pounds), put his influence behind the principle and ideal of an active chaplaincy among his men, as did also Commissioner of Safety Sam Neal.

Upon my arrival in Hugo, Oklahoma, I found that within the congregation were two members of the fine Oklahoma Patrol: Cecil Snapp (a patrolman), and Clyde Garrison (a drivers' license examiner), both being stewards in the church. From time to time I discussed the plan of a patrol chaplaincy, and some groundwork among the upper echelons was laid.

Garrison, on duty, died of a heart

attack. At his funeral the state patrol was magnificently represented by at least one hundred men.

Following the services, contact was made with the chief of the patrol at that time, Major Norman Holt, and a long discussion ensued as to the possibilities and feasibility of a patrol chaplaincy. Chief Holt endorsed the idea.

The wheels began to turn, slowly and uncertainly at first, then with the delegation of a trooper's committee—one from each district—which recommended elections of chaplains by each district's personnel. A series of elections were held. The results were: Dist. 1, Okla. City, R. T. Williams, Jr., First Nazarene; Dist. 2, McAlester, Alston Tabor, Church of Christ; Dist. 3, Durant, J. J. Stowe, Jr., First Methodist of Hugo; Dist. 4, Lawton, Fred Wilhoite, First Baptist; Dist. 5, Clinton, George Baker, Methodist Church of Weatherford; Dist. 6, Enid, M. F. Ewton, First Baptist; Dist. 7, Pawnee, Clarence Saint, First Christian; and Dist. 8, Claremore, Joe Wilson, First Christian.

Following these elections, in the winter there was a briefing session for all chaplains in the office of the patrol chief at Oklahoma City. This meeting brought the chaplains into a day-long discussion of the techniques and approaches to their job, and every relevant aspect of the assignments and opportunities of this relationship was canvassed. The chaplains were given to understand that uniforms with distinctive insignia, badges, car plates, and identification cards were to be supplied by the patrol. No attempt was made to organize the chaplains, as it was felt that all were on a parity, and the diversity of needs and problems could best be handled without any organized supervision.

One major aspect of this setup is to provide counseling and liaison work with the troopers on an individual basis. Opportunities for such contacts come primarily through sharing the routine of duty in patrol cars. Details of patrolmen's duties, good and bad, are discussed; confidences and problems are worked on as the miles roll by; the deadly routine of patrol becomes very clear, as well as possibilities for trouble and dangers of such routines.

To a patrol chaplain, the high-type training of patrolmen is quickly evident, as well as an amazingly high morale and esprite de corps among them. These men are proud of their jobs, even though the salaries are far too low, especially for rookies. They do a wonderful job through many long hours and under many difficulties.

The duties and relations of the chaplains largely parallel those of the pastorate: weddings, funerals, visitations, counseling, with the added element of public representations, in a dual capacity, of the patrol and of the citizens.

Response to the idea has been very fine; all men contacted have expressed genuine appreciation for the chap-

lains' interest and friendship. C trooper put it this way: "Thank G the decent people are getting terested in us and our jobs."

Each chaplain tries in his own w to accomplish his task. I have f lowed a plan of trying at least onc month to spend a day in various trol cars with different personnel, a whenever possible, to attend trc meetings.

It is the hope of patrolmen a chaplains that this idea and relati ship will be more widely adopted. does work well among all the n and families concerned.

Under the newly appointed chi Major W. D. Hamilton, prospects an even larger area of co-operati and results are very bright, as he thoroughly in sympathy with the ic of such a chaplaincy.

Any questions about the plan a persons will be welcomed.

## Epigrins

To make a church boom you have to keep drumming away.

The test of some sermons is the sighs.

A lazy parson is usually the most trying.

A lot of modern high life is pretty low down.

Character is what you are in the dark.

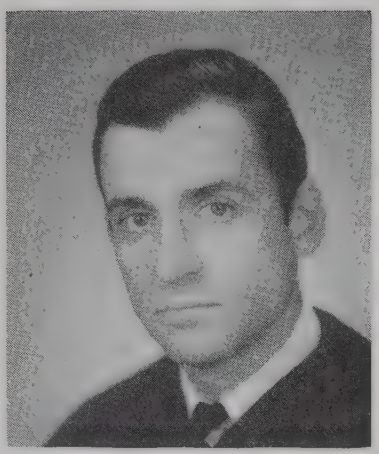
After all, your tomorrow is the result of today.

Backbiters seldom have the face to admit it.

—*Charley Grant*

# Downtown Church at Work

By A. S. TURNIPSEED



*re is the concluding article on the story of how Dexter Avenue Methodist ch, Montgomery, Ala., is facing problems peculiar to the modern downtown ch, as told by the pastor.*

IE PEOPLE of Dexter Avenue odist Church in downtown Mont- ery, Alabama, must be described reference to the sections of town hich they live. The breakdown is capital city into its six major ons shows Dexter Avenue well sented in each.

ese sections range all the way slum districts to fashionable ential areas. The largest mem- ip group comes from the most lous area of the city and is com- d principally of middle and r middle-class people.

representative number of our bers are college graduates; a few graduate degrees. Others have y finished grammar school. Be- n the extremes all stages of al education are represented. A of our people are reactionary in l, political, and economic think- But on the whole, the atmosphere e church stimulates progressive ght.

few labor leaders are within the vship together with a repre- tive number of employers. Fif- stewards out of the sixty own businesses. Many of our people state employees, and we have a ble element of traveling sales- An imposing number of our work for the six major railroads ng into Montgomery. Many of belong to unions—the Railroad nerhoods.

xter Avenue comes as near being ss section of society as a church l be.

driving purpose behind the pro- of Dexter Avenue has been to into actual fellowship the varied ents of this church. The philoso- of the program is found in erbs 22:2: *The rich and the meet together: the Lord is the r of them all.*

e believe our effort to create a ature Christian community at Dexter Avenue has been successful. This is not to assert that snobbishness, vanity, and false pride on the one hand nor prejudice and suspicion on the other are not problems. Three or four families who have achieved wealth have left our church to join congregations considered more socially elite. Some underprivileged people will not come into the fellowship because they say they "can't dress well enough." Yet I have seen an old lady wearing badly worn clothes and cheap tennis shoes kneeling at the altar for communion with an "elegant" lady in the finest attire whose hand sparkled with diamonds as she raised it to receive the elements.

Many have brought their desperate problems to this church at the cross streets of the city. I have been able to work into the fellowship of this church a surprising number of people whose past involved defeat, disgrace, and crime. These people have started anew with their past known only to me.

Alcoholics have found divine power in the fellowship of the church. Many divorced people have come seeking to find their way out of the problems common to the modern marital breakdown. Young people whose homes are religiously indifferent join this church on profession of faith, being introduced to its fellowship at the Saturday night square dances. People whose lives are strictly correct but with a taint of Pharisaism gradually, under the influence of our fellowship, reach the point of having dealings with Samaritans.

A liberal lawyer who recently came into the fellowship said to me: "I choose Dexter Avenue because it is uniquely Christian. No one joins your church for advantages or ulterior motives. The people at Dexter seem to be serious about the Christian life. It is a remarkable fellowship."

The church sincerely preaches the saving blood of Jesus Christ for the sins of the world. In the last six years this message has been made dramatic by 167 who have joined the church on profession of faith. The same message was symbolized in practical ways at Dexter Avenue when our physical facilities were used by the State Health Department as a blood testing station in the state's program to detect and eliminate syphilis in Alabama. Multitudes of people came to the church during those periods of testing. Also the facilities of the church have been used as a station for giving healthy blood for the Red Cross Blood Bank. All of this by powerful implication has preached the efficacy of the shed blood of the Crucified Christ.

Dexter Avenue Church is a base of operation for the application of Christian principles to politics. This institution is congenial enough to have attracted an anonymous group of politicians who for a long time held a weekly prayer meeting here in secret. I was privileged to attend these meetings. The matters discussed and the individuals involved are confidential, but it was thrilling to be in the company of some men of political power humbly baffled by the stupendous problems of state and seeking divine guidance in difficult and delicate tasks.

The Christian spirit of the church expresses itself on dangerous issues. A strong element of opposition to the Boswell Amendment to the Alabama Constitution emerged from our church. This amendment provided that only those could vote in Ala-

bama who could interpret the United States Constitution to the satisfaction of the registrars. It was an avowed effort to prohibit the enfranchisement of Negroes and large elements of white people in the state. The amendment passed in the state as a whole, but Montgomery went against it. Later the United States Supreme Court declared the amendment contrary to the U. S. Constitution.

Planning meetings from time to time are held in this church by clergymen and Christian laymen for action to be taken at the Capitol on behalf of public righteousness. Matters involving reforms, alcoholic beverage control, separation of church and state, corporation taxation, prohibition of gambling, and the safeguarding of human rights for all have been considered in these meetings in the light of Christian ethics. Judicious but effective Christian social action has resulted.

Dexter Avenue has done something to me. I tell my people that they took a boy of thirty-four and in six years made him a man of sixty-five. Yet in no sense have they sought to put me in a strait jacket. It has never been incumbent upon me to preserve an established institution and adapt my operations to it. In an important sense they have left me free to form an institution along lines that appeared Christian to me.

As we have worked to develop an inclusive Christian fellowship at Dexter, I have been conscious of a social, economic, and political revolution taking place in the South. This has made me concerned that the Christian Church should be determinative in that revolution. My concern at this point was made very intense after reading the life of William Henry Milburn.

This interesting man was pastor of the Court Street Methodist Church in Montgomery during the 1850's. Milburn had been chaplain of the United States House of Representatives and was a friend of Thomas Carlyle. He preached in Montgomery while the waves of another revolution was rising in the South which were soon to engulf the nation in war. His biographer, John Fletcher McLeod, Jr., reports that during Milburn's two years at Court Street he said nothing in his sermons and did nothing outside the pulpit which would have indicated that anything of importance was taking place in the South.

I pray that my preaching will be applicable to the most controversial issues. I try to build a church that makes such preaching effective. When the Civil Rights issue violently convulsed our region I issued a statement entitled "A Positive Program for the South." This called upon the South to adopt its own program of Civil Rights in keeping with its own highest conception of what progress in this respect would be.

To my surprise this statement received attention all over the region and beyond. Some friends in the North accused me of backtracking on social issues. Some people in the South said I was a dangerous man. Yet most of the reactions gave approval. This was strongly true of the reaction of Dexter Avenue.

My pulpit has been my chief instrument for building a fellowship at Dexter and for extending the influence of the church into the community beyond. I find myself on the executive committees of the three state organizations that promote respectively temperance, public education, and better race relations. I write a weekly column, "Pulpit Echoes," for a local newspaper in which I discuss, from a religious point of view, all kinds of issues. Interesting opportunities come my way, not only to speak to established and respectable groups but also to people on the fringes. I have gone into court on behalf of people whom I believed to have been persecuted. Dexter Avenue being the kind of church it is makes this ministry possible.

The pastor of a downtown church should walk the streets of his town. One measurement of his effectiveness should be how long it takes him to walk four and one-half blocks in the busiest part of the downtown area. This is exactly the distance from our church to the bank where I keep my decimated income.

The time consumed in traversing this distance has steadily increased during the six years until sometir now it takes me a half hour or fo five minutes. The time is spent in t ing with people as a minister. I f ministerial opportunities in dep ment stores (especially five and cents stores), bus stations, cafete and cafes, bus stops on the street c ners, and wherever people are con gated downtown. This is my mis laneous ministry.

Often strangers come to my st for counsel. I officiate at m funerals and weddings of people side the membership of Dexter.

My love of Dexter Avenue is de My life is absolutely absorbed in church and its work. Dexter's sev day and seven-night-week prog keeps me on the job almost all time. Each night when I get h around 10 P.M. or later I tell wife I am going to take the rest the day off.

Dexter Avenue is a difficult chu and must constantly fight to powerful. Yet the very problems the church make possible daring perimentation in Christian fellows The redemptive results flowing ou this fellowship justify all the effor keep the church strong.

## Spring Cleaning

During these spring house-clean days many communities are set aside a day for cleaning the chu The pews are scrubbed and the tire building is thoroughly cleane

In a study of 341 rural churche 44 states made by the Rural Chu Department, Drew Seminary, M son, N. J., it was found that 38 cent of these congregations clea their church annually by volun labor. The total number of volun "cleaners," both men and women, 1,466 members and 155 nonm bers.

This survey, called *Men Work* which is being distributed at the of printing (30 cents) lists 60 di ent types of labor laymen are tributing to their churches. "I gi very high rating," said one pas "to labor donations. On my partic parish they have been of imm value, especially in getting *men* terested in the church and its work. ***Rural Church Department, D Seminary, Madison, N. J.***

# The Idea Forum

*Readers are invited to contribute to this section of the magazine useful ideas on any phase of the pastor's task.—Ed.*

## Sunday Guests

re is a copy of a wall plaque that printed. I passed copies of this e out among my people of South and, New Jersey, while calling ir home. The response has been rewarding: the first 100 plaques so fast that it was necessary to more printed.—***Harrison R. pson***

*astor of South Vineland Method- urch, South Vineland, N. J.)*

NOTICE TO GUESTS
lembers of this home attend
SOUTH VINELAND
METHODIST CHURCH
Services
:15 A.M. 7:30 P.M.
A Warm Invitation
Is Extended to You to
Attend with the Family
You Won't Attend, Will You
ad a Book Take a Nap
Or Go Home . . .
t Please Don't Keep Them
from Attending
Thank You,
—*The Membership Committee*

## les for Prospects

st fall, in preparation for the mber visitation evangelistic cam- , the chairman of the local ermen's Club" and the pastor l over the possibility of present- ach prospect with a copy of Hol- Red Letter New Testament and ns.

e name of the prospect was d on the cover (by the Publish- louse) in gold; also the words: ented by Dr. Franklin Dun- e."

e response and appreciation was ic. About one hundred members been received and a large num- ill be received during Lent.

The pastor and three friends paid the bill. The Scriptures are needed in every home, especially where there are no active church members. This is a worthy project of a home mission nature. There are several laymen in every parish ready to respond to such an appeal.—***Franklin Duncombe***

(*Pastor of Bala-Cynwyd Methodist Church, Bala-Cynwyd, Pa.*)

## Saving Quotations

While studying in New College, Edinburgh, in the year 1949-50, I began for myself a card catalogue of interesting and provocative quotations found in my readings. Because of the immense amount of work I was able to do in Edinburgh plus what I have done since returning, the catalogue has grown to over 750 entries representing 75 or more separate volumes. The system itself is certainly nothing new as I have simply chosen the major categories of religious thinking such as God, Christ, Man, Holy Spirit, Bible, etc., and under these major categories have worked out 10 to 15 subheadings.

For instance, under the general heading "God" I have the following subheadings: His Existence, His judgment, His Kingdom, His Love, His Mystery, His Nature, His Power, His Presence, His Revelation, His World. Whenever I read a good paragraph pertaining to one of these subjects, I type it out on an index card and file it under the appropriate subject.—***Richard Hilton Adams***

(*Pastor of Grand View Heights Community Methodist Church, Lancaster, Pa.*)

## Calling List

I find that a two-inch spring paper clip, fastened to the right end of the sun visor of the car in front of the driver, is a very handy way to hold the card with your calling list.—***H. H. Hashberger***

(*Pastor of St. Paul Methodist Church, Fort Wayne, Ind.*)

## Book and Bible Table

At First Methodist Church in Dallas, Texas, one of the most popular spots of the whole church is the Book and Bible Table, located just outside the sanctuary in the main foyer. As the name suggests, this is a place where members and visitors of First Church can see and buy the latest and the best books, religious, fiction, nonfiction, etc.

There are copies of the major translations of the Bible available at all times. Devotional books, including the Book of Worship, have always been the most popular. Some of the best-selling nonfiction books are to be found on the table.

One whole section of the table is devoted to free materials. These include publications from *Tidings*, the Council of Churches, *The Christian Century*, and other materials printed for First Methodist Church.

The most recent addition to the table has been "First Church's Book of the Month." This is a book (religious, fiction, or nonfiction) selected by the ministerial and educational staff of the church. It is reviewed in an Adult Forum on the first Sunday evening of each month and is then available to those who wish to buy the book, on the Book and Bible Table, throughout the month.

All books are sold at regular price and money for them is left in a collection plate on the table. One of the greatest benefits derived from the plan has come from the church counseling ministry. The ministers can recommend helpful materials to persons who come for counseling and these materials can be secured at the Book and Bible Table before they leave the church.

Such a plan has meant a great deal to this large downtown church. It keeps the members well informed about new books offering practical guidance as well as inspiration.—***Warren S. McSwain***

(*Associate minister, First Methodist Church, Dallas, Tex.*)

## A WORD FROM AUSTRALIA

EDITOR: In response to the good offices of my friend T. Otto Nall, you have sent me THE PASTOR. I am writing to say how valuable a paper it is. We have nothing like it in this country. I have shown it to several of my fellow ministers and they agree it is of great value to ministers. . . .

It is difficult to say which feature in your journal is most appealing. What we lack here is the information on the practical side of a minister's work. Our theological colleges are strong on theology and exegesis, etc. We have to find out by error the everyday tasks. Therefore, I enjoy the articles on pastoral work and the Practical Parish Department. Then again, as books from the United States are very dear here owing to the steep rate of exchange and high customs duty, the lengthy book reviews enable me to gain some idea of what is being said and written on your side of the world. . . .

With very best wishes to you and your staff, may you have a very successful year in your work, and may there be a more efficient ministry in our beloved Methodist Church as a result, and above all an extension of His Kingdom in the hearts and minds of men.

W. R. COWPER, *Stockton, New South Wales, Australia*

## WRONG REASON

EDITOR: I have just read Dr. Marcus Mashburn's statement "Methodism Priced Out of the Market for Rural Churches." I feel impelled to write because I agree with that statement, but not with the reason he finds for its assertion. . . .

The reason is . . . rather with the other expense laid upon every church. Few rural churches indeed are paying more than a minimum living for their pastor and his family. But there is an expense tag tied to that salary figure that many a rural church has found intolerable: prorated claims.

As an example, a church in my conference with a salary of $2,800, which could scarcely be considered a more-than-living salary, must raise also $707 for claims. This is one-sixth of the entire budget of a typical church in a rural community. The "big" church in the city, on the other hand, while paying the same percentage on salary, actually pays only one-twenty-sixth of the entire church budget to claims. There must be a better, and more equitable distribution of this expense; which is often just the difference in a rural church's ability to support a minister. . . . I dare to suggest that the Baptist ministers Dr. Mashburn cites do not have a comparable required "additional expense," and actually pay their pastors as much as the average Methodist preacher in rural America.

How often have I heard a faithful Methodist exclaim, "If it weren't for the prorated claims . . . !" Many a rural church has been forced on an ever larger circuit, or to isolation and death without a minister, because of these claims. Such a situation certainly calls their validity into question.

AUSTIN MCGHEE, *Everest, Kansas*

## METHODISM'S GAIN

EDITOR: . . . Methodism, as I understand her, started out on her glorious journey under the pastorship of local preachers. Mr. Wesley found men were ready to carry the gospel to the masses. They preached with a burning heart in the byways and slums until men were transformed by the wonder-working power of Christ, our Lord. They were the fire in the movement. . . . Methodism, as we know and love it, would never have developed into the mighty influence for righteousness and salvation that she is if unordained men had not been the engineers who explored and opened the trails which later were to be highways of holiness and progress over which millions have marched into her fellowship.

Not only is this true historically, it is also true presently. Take the unordained men out of the Methodist connection and you will inflict a mortal wound in her heart. The movement would struggle on for a decade or so, but eventually she would grind to an impoverished standstill. Her lifeline would be severed at its source. Hundreds of thriving churches would wither and die. There would be from one-third to one-half less annual conference reports to process. Many districts would vanish and many elders now preaching in station churches would have to assume responsibility for several churches. . . .

Everyone realizes that there never will be enough ordained pastors to go around. Hundreds of unordained men, in the process of meeting every requirement of the Discipline for eventual ordination, will continue to fill in the gaps. They will continue to labor under necessary handicaps and restrict due to the position the church take

They will continue to feel the s and hurt of those who seem to reap delight in referring to them as "the boys." We may be poor and unwo in the eyes of some, but before Him has wrought in our hearts the wor transforming Grace, we are someb

Paul said: "Study to show thyself proved unto God." I would be the to say that one should not also s himself approved by The Metho Church. Still, I feel that when a ma woman shows evidence by results tha or she is approved of God, he sh have every privilege necessary to mote his service to the church. right to serve the Lord's Supper sh not be the prize of ordination.

Very few of us who are now u dained would drop our schooling if additional privilege were granted. would go on with our work to com tion. Eventually we would be one am the elders. As for those who for rea of age or handicaps cannot pursu higher education, they should be mitted to serve in all capacities w duly appointed by a bishop.

May Methodism wake up and cor this distressing situation. She has ev thing to gain and nothing to lose granting to her unordained men privilege they ask for and are enti to, she not only will break down need custom, but also will stand as an ample unto others.

LUTHER R. STOKES, *Berry and E Charge, Lexington District, Kentu Conference*

## INTERPRETATION NEEDED

EDITOR: Accepting my "right to it" about "Testing Counseling A tudes" [Mar., p. 10], I don't k whether I'm just old-fashioned or a modern "interpreter." I have a degre psychology and only experience in ligion, and yet it seems to me w anyone in trouble turns to any sor religious counselor it may be assu the person is not just looking fo shoulder to cry upon but for a Roc stand upon.

Is not the first duty of any Chris to give one in distress the hope of world, the promise of the victory overcomes the tribulations of the wo When this has been done the see may well need to purge himself of

and fears, doubts and inner de-
To encourage a man so to purge
f without having given him the
e of Christ is like offering a
meal to a man facing starvation
nths to come. It is cruel to lead
to turn his heart inside out
have nothing more to offer than
thetic understanding and a spir-
andkerchief.
was something more than "in-
ive" when the jailer turned to
r counsel. Peter was downright
ive" when the beggar at the
ful Gate turned imploring eyes
him. These men had more than
ques; their psychology was a part
warp and woof of their being and
used at the discretion of the Holy
who did the work through them.
must regain the lost confidence
e lost sense of divine authority.
ng the church has been offering
of evaluation, support, etc., when
re dying for the living bread. Let
mit our stones as mere tools to
d through us by the Holy Spirit
lone knows the unique need of
ndividual and devote ourselves to
k to which we are called: to be
es to Him who healeth all our
s and beareth all our iniquities.
OTHY T. SAMUEL, *Hope, N. D.*

## THER DISSENT

OR: I read with interest
Stowe's article . . . and I appre-
his thoughts. But I do not agree.
dism's success—or any denomina-
success—does not depend upon
ften a man is moved. In my
n, it would seem that the calling
has received and the ability of
an to keep abreast of the times
h his continued education of spirit
nd would be the determining fac-
success.
Stowe stated in his article. "A
er under the four-year limit has
ty and a power in the fourth
hat he cannot have under un-
tenure." The implication is ob-
But again I do not agree, for I
at a pastor ought to exercise the
erty and power of his calling *all*
*ears*—or however many years he
y given appointment. I cannot be-
pastor should have to wait three
before he begins to speak his
t convictions. However, lest the
impression be gained, neither do
ve a pastor should drift into
Pharisaism by heaping condemnations and burdens on men's shoulders and never lifting a finger to help them.

ELDON L. RIGGS, *Upper Sandusky, Ohio*

## LONG-TERM VIRTUES

EDITOR: I should like to make a somewhat belated protest to J. J. Stowe's article, "There Ought To Be a Limit," printed in the January issue of THE PASTOR. . . .

While there may be pressure from certain large churches which results in undemocratic polity which four-year limit on tenure might adequately counteract, the four-year limit, in other cases might very conceivably work undue hardship. I am thinking now of the rural church in particular. The limit would undoubtedly wreak havoc on the plans of some far-visioned minister who might wish to become a permanent part of the rural community. . . . In short, if a minister needs a decade to help the church serve the community efficiently and become a vital Christian part of the community by growing with the church, his work certainly should not be cut short by a four-year limit ruling. One might even be led to suspect that it is because of, and not in spite of, long-term pastorates that some churches are as effective as they are today. Would Christ Church, Methodist, be as it is today if Ralph Sockman had been moved elsewhere after four years?

I do not mean to be critical, but I wondered about the tone of the article as it called attention to those "undemocratic" conditions. It sounded as if the churches belonged to the preachers, and the prize plums were to be passed out as rewards like the bars on a Sunday school attendance pin. I pray that I misread the tone of the article, but if I didn't, I should like to attest the fact that there are still some idealistic youngsters who feel they want to do the very best they can for God no matter whether they are in Podunk or on Park Avenue without thought of later "reward." The best "reward" is that of seeing a pastorate an efficient instrument of God in the community.

WALTER P. BROWN, *Drew Theological Seminary, Madison, N. J.*

## PEOPLE DEPRIVED

EDITOR: I am beginning to see red.

In almost the entire controversy regarding the matter of the administration of the Lord's Supper and the ordination of ministers almost the sole question is that one which is raised by the unordained minister who loudly shouts, "I've been robbed!" . . .

I can see no reason, as far as personal prestige is concerned, why a minister should be concerned about being deprived of any office: The letters and articles in THE PASTOR have been so concerned I believe. Rather, the thing which makes the problem of ordination critical is the fact that the *people* of the churches are being deprived of an important part of the worship . . .

I do not believe that the man who is not qualified to administer the Lord's Supper is qualified to serve a church. . . .

I believe that the solution which was in effect from 1939 to 1948 is not the answer to the problem, but that it has the seeds to the answer.

Much has been said concerning the effect of withholding the privilege of administering the sacraments as incentive to complete the requirements for ordination. I believe that this is probably correct, but it forgets the members of the churches served by men before they are ordained.

I would propose that any man appointed to serve a charge be allowed to administer the sacraments and otherwise perform all the functions of a fully ordained minister. In doing this there should be a strict limitation on the period of time in which a man might continue to serve prior to meeting all the qualifications for ordination. If within the time he is allowed a man does fulfill the requirements for ordination, then it should be illegal for him to be continued as an accepted supply or to be employed as a pastor by district superintendent or bishop.

I believe that such an approach will give justice to the unordained preachers, the regular administration of the Lord's Supper to all our people, and will not lower the standards of our church nor take away the incentive to achieve ordination. I believe, in fact, that it will strengthen the urge to be ordained. As to the sacerdotalists who are so strongly opposed to action of that sort that I propose, I would suggest that they withdraw from the ministry of The Methodist Church and enter a church where they will be more at home and on firmer grounds for their belief.

I would see the people, not the preachers, served and given justice.

JAMES P. ELSE, *Methodist Church, Saco, Mont.*

# United Protestant Youth Convention

Two thousand Protestant youth from U.S. and Canada are expected to attend the Christian Youth Conference (quadrennial convention of the United Christian Youth Movement) at Purdue University, West Lafayette, Ind., August 25-30.

The theme of the convention will be "United! Committed! In Christ!" Outstanding speakers are being obtained for the series of morning addresses. Small discussion groups will follow the addresses. Each afternoon during the conference "How" groups will meet. They will discuss such subjects as UCYM projects, Christian youth and war, volunteer service projects, propaganda, raising moral standards, adult workers with youth.

In the evenings a variety of programs will be featured: a pageant, a fine arts program presenting young Christian artists, a panel discussion on Christian citizenship with such guests as Estes Kefauver and Wayne Morris, a pageant on world-wide Christian faith.

An estimated minimum of 350 Methodist youth and 50 Methodist adult workers will attend the convention. Registration blanks are available from the office of the annual conference boards of education; Youth Department, Box 871, Nashville, Tenn.; and the United Christian Youth Movement, 79 East Adams Street, Chicago 3, Ill.

The registration fee ($10.00) and the travel pool fee ($7.50) should be sent in at the time of registration. Twenty-five dollars for room and board should be sent before August 1.

## JUNALUSKA SCHEDULE

In announcing the 1952 summer program at Lake Junaluska (Methodism's southeastern assembly grounds) superintendent H. G. Allen revealed that the assembly had 30,000 visitors last year—a record he expects to be surpassed this summer. The new motel apartments, which accommodate forty families, are already booked almost solid for July and August.

**June 1**—Haywood County Day.
**June 9-13**—School of Alcoholic Studies.
**June 11-18**—Southeastern Student Regional Conference.
**June 18-22**—Annual meeting of Western North Carolina WSCS and Wesleyan Service Guild.
**June 21**—Concert, Mrs. Robert Gidney.
**June 22-29**—Preaching Week, Albert P. Shirkey, Washington, D. C.
**June 29-July 9**—Candler Camp Meeting.
**July 9-19**—Southeastern School of Missions.
**July 17-22**—Southeastern Missionary Conference.
**July 23**—Concert, Valdemar Melkis.
**July 24-27**—Southeastern Laymen's Conference.
**July 28-30**—Bishop Ralph S. Cushman, St. Paul, Minn.
**Aug. 2**—Woman's Club.
**Aug. 3**—Bishop Paul E. Martin, Little Rock, Ark.
**Aug. 3-4**—Southeastern Historical Society.
**Aug. 4-8**—Bible Studies, Webb B. Garrison, Emory University.
**Aug. 4-15**—Southeastern Leadership Training School.
**Aug. 5-8**—Southeastern Conference of District Superintendents and Pastors.
**Aug. 7**—Emory University Day.
**Aug. 9**—Queen Junaluska Coronation.
**Aug. 10**—Annual Junaluska Day.
**Aug. 16-19**—Southeastern Conference of Sunday School Teachers and Officers.
**Aug. 19**—Evangelist Billy Graham.
**Aug. 19-25**—Southeastern Town and Country Conference.
**Aug. 25-Sept. 1**—Annual Music Week.

## SEMINAR ON FAMILY

A seminar on "The Minister and the Family" will be held at Boston University School of Theology, July 7-25. Sponsored jointly by the Department of the Christian Family and the school of theology, the seminar is being conducted for ministers in the eastern part of the country nominated by executive secrearies of annual conference boards of education.

The seminar will explore the church's responsibility to families and determine the type of leadership a minister should give to the family life program in the local church.

Ministers in the East who desire to attend the seminar at their own expense are asked to write to Edward D. Staples, director, Department of the Christian Family, Box 871, Nashville, Tenn. Only a limited number of ministers will be accepted.

## WORLD SERVICE LEAFLET

The Fourth Sunday World Service leaflet for June is in the form of a letter to church members from the partment of College and Universit ligious Life (Board of Educat Methodism keeps in touch with its dents through Wesley Foundations other student groups; it helps to them to become future leaders o church.

Pastors may obtain quantities o above leaflet as needed for distrib from the Service Department, 740 St., Chicago 11, Ill.

## SCHOLARSHIPS

Scholarships in student work at rett Biblical Institute and U. S. C. been made available by the Depart of College and University Religious

For further information write to Bollinger, 810 Broadway, Nashvil Tenn.

## CALENDAR OF EVENTS

**Information for this section sh reach the office of *The Pastor* at six weeks before the event or co ence is scheduled to take place, a far in advance as possible.**

**May 4**—Childhood Sunday.
**May 4-11**—National Family Week.
**May 5-9**—Southeastern Jurisdiction A Visual Workshop, Atlanta, Ga.
**May 18**—Rural Life Sunday.
**May 19-24**—First Annual Interna Churchman's Exposition, Chicago national Amphitheatre.
**June 9-July 11**—First Term Supply tors' School, S.M.U., Dallas, Tex.
**June 11-15**—Northeastern Jurisd Conference, Harrisburg, Pa.
**June 18-22**—Central Jurisdiction C ence, Tindley Temple, Philadelphia
**June 25-29**—Southeastern Jurisd Conference, Roanoke, Va.
**June 27**—South Central Jurisdiction ference, Wichita, Kan.
**July 8-15**—South Central Jurisd WSCS School of Missions, Mt. Sequ Fayetteville, Ark.
**July 9-13**—North Central Jurisdiction ference, Milwaukee, Wis.
**July 10-13**—Western Jurisdiction ference, Santa Barbara, Calif.
**July 12-13**—Wesleyan Service Guild Sequoyah, Fayetteville, Ark.
**July 15-18**—South Central Jurisd Board of Missions and Missionary C ence, Mt. Sequoyah, Fayetteville, A
**July 14-Aug. 15**—Second Term S Pastors' School, S.M.U., Dallas, Te
**July 21-Aug. 1**—South Central Jur tion Leadership School, Mt. Sequ Fayetteville, Ark.

## stors' Schools

**18-22**—*Mississippi,* Seashore Method- ssembly Grounds, Biloxi, Miss. Dean: k F. Lytle, Popular Springs Charge, idian, Miss.

**25-29**—*Louisiana,* Centenary College, veport, La. Dean: E. R. Haug, First hodist Church, Franklin, La.

**25-29**—*Memphis,* Lake Shore Camp nds, Camden, Tenn. Dean: W. C. man, First Methodist Church, Mem- , Tenn.

**25-29**—*Nebraska, Nebraska Wes-* n University, Lincoln, Neb. Dean: ence M. Smith, Havelock Methodist rch, Lincoln, Neb.

**25-29**—*North Mississippi,* Camp e Stephens, Oxford, Miss. Dean: J. E. g, Box 183, Tupelo, Miss.

**25-29**—*Westminster,* Western Mary- College, Westminster, Md. Dean: G. er Cromwell, Brookland Methodist rch, 14th and Lawrence St., NE, hington, D. C.

**25-30**—*Rio Grande,* Methodist En- pment, Kerrville, Tex. Dean: A. ez, Box 4112, Station A, San Antonio,

**25-29**—*Wisconsin,* Lawrence College, leton, Wis. Dean: Francis Kearns, Wauwatosa Ave., Wauwatosa, Wis.

**1-5**—*Boston Area,* Geneva Point, H. Dean: C. H. Gikns, 151 Grace St., nston, R. I.

**1-5**—*Indiana,* DePauw University, ncastle, Ind. Dean: Frank Templin, idian St. Methodist Church, Indianap- Ind.

**1-5**—*Ohio,* Ohio Wesleyan Univer- Delaware, Ohio. Dean: Stanley len, First Methodist Church, East rpool, Ohio.

**1-5**—*Michigan,* Albion College, on, Mich. Dean: Dwight Large, 120 h State St., Ann Arbor, Mich.

**1-5**—*Wyoming,* Sky Lake, Wis. n: Paul L. Hulslander, 148 Warren Tunkhannock, Pa.

**7-11**—*Syracuse Area,* Syracuse Uni- ity, Syracuse, N. Y. Dean: Henry G. d, First Methodist Church, Ithaca,

**8-12**—*Georgia,* Wesleyan College, on, Ga. Dean: H. C. Holland, 1016 Rock Springs Rd., NE, Atlanta, Ga.

### OOL FOR SUPPLIES

wo-week accepted supply pastors' will be held in Duke Divinity l, Durham, N. C., June 30-July 16. school will be open to any inter- pastor; however, credit on the e of Study will be given only to who are under fifty-eight years of nd are high school graduates or uivalent.

classes, fifty minutes in length. heduled to begin at 8:00 A.M. and t 4:50 P.M. Special classes in dial English and in Public Speak- ll be held after the evening meal. h theoretical and practical courses be offered. They include Bible theology, pastoral work and coun- , Christian education, and homi-

Cost of room for seventeen days: $8.75. Students may obtain their meals at the university dining halls at their own expense. Those who are interested are asked to address inquiries to Leon Couch, Dean of the Supply School, 4694 Duke Station, Durham, N. C.

### EDUCATIONAL PROJECTS

The Division of the Local Church is co-operating with Scarritt College (Nashville, Tenn.) in four projects for the summer months, according to J. Q. Schisler, executive secretary of the division. All the activities in connection with the projects are to take place at Scarritt College.

*June 17-27.* A seminar on Christian education for nationals and missionaries under the auspices of the Joint Committee on Religious Education in Foreign Fields. M. Earl Cunningham, director of the Department of Leadership Education, will be the seminar leader.

*June 17-27.* Caravan Training Center, to be directed by A. Argyle Knight.

*August 8-10.* An evaluation period for caravaners of the Southeastern Jurisdiction.

*August 10-15.* Sixth Annual Workshop on Music in the Church. The faculty will be composed of leaders known throughout the country for their work in church music.

### LABORATORY-LEADERSHIP SCHOOLS

Here is a list of laboratory and leadership schools to be held in annual conferences under the supervision of the Division of the Local Church. (For a more complete list refer to the June issue of *Church School.*)

**May 27-31**—Missouri, Kansas, and Southwest Missouri Conferences: laboratory school (N.K.P.J.),* National College, Kansas City, Mo.

**June 1-6**—Holston Conference: laboratory school (K.P.J.), Buffalo Mountain Camp on Nollachuckey Circuit.

**June 8-14**—Indiana Conference: laboratory school (K.P.J.I.), Simpson Church, Evansville, Ind.

**June 16-20**—Virginia Conference: leadership school, Randolph-Macon College, Lynchburg, Va.

**June 22-27**—Oregon Conference: laboratory school (N.K.J.S.), First Methodist Church, Salem, Ore.

**June 22-27**—Baltimore Conference: laboratory school (K.J.P.), University of Maryland, College Park, Md.

**June 22-28**—North Indiana Conference: laboratory school (K.P.J.), Epworth Forest, Leesburg, Ind.

**June 30-July 5**—St. Louis Conference: leadership school, Epworth Among the Hills, Arcadia, Mo.

* N—Nursery; K—Kindergarten; P—Primary; J—Junior; I—Intermediate; S—Senior.

**June 29-July 6**—Rock River Conference: leadership school, Lake Geneva, Williams Bay, Wis.

**July 6-11**—Southern California Conference: laboratory school (N.K.P.J.), Pacific Palisades (near Los Angeles), Calif.

**July 6-11**—Pittsburgh Conference: leadership and laboratory school (K.P.J.I.S.), Jumonville, Uniontown, Pa.

**July 6-11**—S.W. Texas Conference: leadership and laboratory school (N.K.P.J.), Kerrville, Mt. Wesley, Tex.

**July 6-12**—North-East Ohio Conference: laboratory school (N.K.J.S.), Berea, Ohio.

**July 7-12**—Texas Conference: leadership and laboratory school (N.K.P.J.I.), Lakeview, Palestine, Tex.

**July 13-19**—Philadelphia and New Jersey conferences: laboratory school (N.K.P.J.), State Teachers College, Glassboro, N.J.

**July 13-19**—Troy Conference: laboratory school (K.P.J.), Vermont Junior College, Montpelier, Vt.

**July 13-18**—Southern California Conference: laboratory school (N.K.P.J.), Maywood, Calif.

**July 14-19**—West Virginia Conference: leadership school, West Virginia Wesleyan College, Buckhannon, W. Va.

**July 14-19**—West Virginia Conference: laboratory school (K.P.J.), First Methodist Church, Buckhannon, W. Va.

**July 14-19**—West Wisconsin Conference: laboratory school, Beloit, Wis.

**July 18-26**—Rock River Conference: interdenominational laboratory school (N.K.P.J.I.), North Central College, Naperville, Ill.

### BOARD OF HOSPITALS AND HOMES SEEKS PERSONNEL

The need for "qualified Christian personnel" is a major problem facing the Board of Hospitals and Homes, according to board's Eleventh Annual Report.

While the work of the board's personnel department has helped recruit young men and women into specialized work through church organizations, church-related schools and colleges, and the Association of Church Social Workers, the over-all needs have not been met.

"The cold fact," according to the report, is that "there are not enough doctors, nurses, trained social workers, dieticians, technicians, office workers, experienced housemothers and superintendents to go around."

Individual hospitals and homes are developing their own personnel departments, not only to procure additional employees but also to improve the conditions on the job.

In the future the board hopes to attract more youth into health and welfare work by (1) making church institutions increasingly satisfying places to work and by (2) educating and recruiting youth to regard hospital and home service as a significant part of the work in the Kingdom of God.

# The Fountain

### TOO PROSAIC?

. . . In family life a leader of men has a chance to show himself the servant of all, not dramatically by the washing of feet, but very quietly by the washing of dishes. . . .

—Nels F. S. Ferré, in *The Christian Understanding of God* (Harper & Bros.)

### CHRISTIANS WITH PASSION

You say you have a temper. You would like to be rid of that temper, so you could be a Christian. You will be of little use to God without your temper; He already has too many disciples who won't get mad at anything—not even the liquor traffic. Asking God to make you "a better Christian" by taking away your temper is like trying to make a better watch by leaving out its works. God *wants* men of temper. He chose such men. Saul of Tarsus was a man of temper. He was a born fighter. After he met Christ on the Damascus Road he was still a fighter—but now for truth and the Kingdom of God. When he reached the end of his missionary road he said proudly, "I have fought a good fight . . ." In the army of the Lord, he was still a warrior with his temper harnessed. He didn't tame his horses. He rode them, rejoicing in their strength.

—J. Wallace Hamilton, in *Ride the Wild Horses* (Fleming H. Revell Co.)

### BALANCE

So often we are inclined to divide religious people into two classes: the people of prayer and the people of practical activity, the Mary type and the Martha type, the worshipper and the worker. A truly religious person ought like Nehemiah to combine both sets of qualities. . . .

—G. T. Bellhouse, in *Immortal Longings* (Philosophical Library)

### ADOPTED PIETY

God may be merciful to a low estate of piety by reason of some pitiable circumstances that may attend it but as soon as thou choosest such an estate of piety, it loses those pitiable circumstances and instead of a low state of piety is changed into a high state of impiety.

—William Law, from *The Pocket William Law*, Arthur W. Hopkinson, ed., (Westminster Press)

### PLEA OF A PATRIOT

Wake up, America! Arouse across the country a consciousness of the far-flung empire of crime in all its aspects, that constitutes a greater threat to the nation than any foreign foe. Let the great service clubs across the land, the civilian clubs, the women's clubs, the young people's and children's clubs become aroused and fall to work in a great offensive against crime! Let all the religious groups which profess to follow in His steps become ambassadors for Christ in this cause. Let mothers and fathers and educational authorities see to it that the children in their charge have an understanding of the temptations and evils of corruption around them and equip them with the knowledge and strength of charact withstand them.

—Charles W. Tobey, in *The Return to Mor* (Doubleday & Co.)

### MAN AND POWER

. . . I myself know from an absolutely authentic source, f eyewitnesses, how cowardly Hitler was in decisive mom He left this world like a coward—if indeed he did lea and is not now sulking like an utter coward in some re corner of the earth. We all remember how he loved, by b ing and insult, to delude the world over his power. man who has true power does not boast: does not insu curse. . . .

—Bruno de Jesus-Marie, in *Satan* (Sheed and W

### THE UNPOPULAR TASK

. . . Jeremiah knew quite well that being a prophe Jerusalem in the seventh century B.C. would be an unplea and even dangerous business. It turned out to be, in fact worse than the worse he had imagined. When he stood u his knees in the accumulated mire at the bottom of dungeon in the court of the guard, wondering how lo would be before he sank right into it over head and r he may well have wondered whether he would not have better to say No to God's calling at the start. I do not sup that any minister who takes a strong line in the s obligations of the Gospel is likely to be permanently pop God gives us no guarantee at all that we will not suffer. I can see no reason why those who feel called to the min should allow their fears to determine their conduct, should bargain for an easier passage than those who called to the service of their country in time of war.

—Stephen C. Neill, in *Fulfill Thy Ministry* (Harper & B

### DIVIDED

. . . American culture is sex-drenched to a degree wit precedent in history. This is not because we are espec sensual as a people. We are probably far less so than Germans, the Russians, or the French. But we are vulnerable psychologically because we are still half-Pu and on our other side we are romantic rather than istic. . . .

—Charles W. Lowry in *Communism and C* (Morehouse-Gorham Co.)

### WITHOUT VALUES

. . . In a society whose values are still operative, the man knows that he defies society and his own better n when he robs or kills or rapes: sometimes he even c punishment after the act, because part of his self still ac the standard his conduct has defied. In a nihilistic order is a complete unconsciousness of guilt: who can indeed a responsibility for evil acts, if he does not admit the exis of evil?

—Lewis Mumford, in *The Conduct of* (Harcourt, Brace and Co.)

### SELF-INTEREST

. . . Propagandists have acquired a habit of talking a "Western values," and it must be confessed that a great

at they say is rubbish. I am inclined to think that the important of Western values is the habit of a low birth- If this can be spread throughout the world, the rest of is good in Western life can also be spread. There can be nly prosperity, but peace. But if the West continues to polize the benefits of low birth-rate, war, pestilence and e must continue, and our brief emergence from these nt evils must be swallowed in a new flood of ignorance, ution and war.

trand Russell, in *New Hopes for a Changing World* mon and Schuster)

### THER WORLD

. One more global blood-letting will make us all ripe new birth of what we have disparaged as "other-worldli- —if any of us survive it.

—by Carroll E. Simcox, in *Living the Lord's Prayer* (Morehouse-Gorham Co.)

### ITUAL CHAOS

s not necessary to the political order of any people that spiritual order be true, it is only necessary that it be lent. Of course if it is not true, it is in constant danger infusions of the truth. Spiritual order produces inte- l persons and through them an integrated society. That ration is always in danger if based upon a philosophy ecomes demonstrably in error. If in any nation there are r more rival spiritual orders, its political order is in rdy. We are close to such a case today.

V. Ogden Vogt, in *Cult and Culture* (Macmillan Co.)

### EXCLUSIVE

ath and forgiveness are not mutually exclusive terms: are united in men's deepest experience of God's love. ut the awareness of divine wrath (judgment) the ex- nce of God's love easily lapses into a kind of sticky nentality, as in too many modern hymns; and without ope of divine forgiveness the knowledge of God's wrath its redemptive significance.

—Bernhard W. Anderson, in *Rediscovering the Bible* (Association Press)

### TH MAKES A DIFFERENCE

chology has its place as material medicine has, but er is to be regarded as a substitute for the dynamic ual energy which the Church of the first century knew. re trying to make do with both, because we are not pre- to pay the price which a healing Church costs. We pre- hat the first-century healing miracles are now being re- l by psychotherapeutic treatments. We interview a nt for two hundred separate hours, and then rejoice that es not limp quite so badly. The Apostles could say, "In ame of Jesus Christ, rise up and walk!" And it happened ce and was a permanent cure! How different was their e! How different their faith! How different their earliest s!

—Leslie D. Weatherhead, in *Psychology, Religion and Healing* (Abingdon-Cokesbury Press)

### DO

. Whatever may be a man's avowed creed, his actual is shown by the assumptions on which he habitually For example, if a man's one aim in life is to amass uch wealth as possible, then, whatever he may say in h on Sundays, his actual creed is: "I believe that this universe and all that there is within it, the starry heavens above and the depths beneath, their past history, and their future possibilities—I believe that these all exist to be the framework of my money-making endeavors."

—Leonard Hodgson, in *The Doctrine of the Atonement* (Charles Scribner's Sons)

### SOMEBODIES

Religion is in the business of helping people to get out of their own way; of getting people off their own hands and into the hands of God. Religion does not believe in private property in life. When you come to see your life as belonging not to yourself, not to your friends, not even to your country, but as being a gift of God to you, then the word "ought" begins to make a dent on your mind, and you say to yourself: "I ought to make something helpful, something useful, out of God's gift of this life to me; to make the most of my talents in service. I ought to take a stand against that crookedness in high or low places. I ought to make a protest or a fight against that injustice, that malicious slander, that intimidation. I ought to quit being a cheater myself."

When you were just a Nobody, it made no sense to say, "I ought." Why should you feel obligated? What difference did it make? But now that you have become one of God's Somebodies, you dare to say, "I ought," because you know that you are able also to say, "By God's strength and love and will, I can."

—A. C. McGiffert, Jr., in *The Chicago Theological Seminary Register* (March, 1952)

### NURSERY-SCHOOL POLITICS

. . . Many well-intentioned religionists still vote for candidates simply because they do not drink or smoke, regardless of their position on fundamental issues of the day. On this basis there were German churchmen who supported Hitler! A few members of churches in mastering their political lessons have gone as far as "write your Congressman." Yet this is only the nursery-school stage of political strategy. There is a vast amount to learn beyond that. As long as we remain inert or inept, we shall be politically powerless. Our amateur awkwardness is a continuous guarantee of failure in competition with the well-oiled machinations of the professional politician.

—Harvey Seifert, in *The Church in Community Action* (Abingdon-Cokesbury Press)

### PERFECT MAN

Whether paradise and Gehenna endure; whether the belief in the resurrection of the dead is discarded; whether the miracles and wonders and theological speculations give way to philosophical concepts and scientific principles; whether religion emerges from the swaddling clothes of primitive mysteries; whether faith becomes more spiritual and universal—less denominational and creedal; whether angels and demons are banished to the limbo of fairies, giants and hobgoblins; whether the secrets of life and death are ever resolved or shall always remain beyond the ken of human vision—the radiant personality of the man Jesus will be enshrined in the human heart for time without end, and preserved in mankind's memory as the embodiment and symbol of perfect love, goodness, unselfishness, grace and human dignity—and of the knowledge of God which is the soul and substance of wisdom.

—Joseph Hayyim Krimsky, in *Jesus and the Hidden Bible* (Philosophical Library)

# pastors' reading guide

*THE PASTOR* presents in this section outstanding books chosen and evaluated by our consultants. Selections are made from the best of the current books in the fields of special interest to pastors. These books have been chosen on the basis of sound scholarship, good literary style, and usefulness to ministers in their life and work. The purpose of Pastors' Reading Guide is to recommend good books for our readers' personal use and to encourage their reading and study of the best in currently published literature. One or more books, selected from ten categories of special interest to ministers, will be presented each month. This month's selections are in the fields of Theology and Old Testament Study.

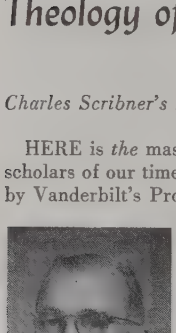
**J. PHILIP HYATT**, professor of Old Testament, Vanderbilt University School of Religion.
**ALBERT C. KNUDSON**, formerly dean of Boston University School of Theology.
**CHARLES F. KRAFT**, professor of Old Testament Interpretation, Garrett Biblical Institute, Evanston, Ill.
**T. A. KANTONEN**, professor of Systematic Theology, Hamma Divinity School, Wittenburg College, Springfield, Ohio.
**ALBERT C. OUTLER**, professor of Christian Theology, Perkins School of Theology, S.M.U.
**RICHARD H. RICE**, assistant editor of *THE PASTOR*.

## *Theology of the New Testament*

***By RUDOLF BULTMANN***

*Charles Scribner's Sons, 366 pp., $3.50.*

HERE is *the* masterpiece of one of the truly great biblical scholars of our time, furnished us in a splendid English dress by Vanderbilt's Professor Kendrick Grobel. It is a summary of New Testament theology which is austerely competent, truly comprehensive, and full of evocative insight. It may not be quite the ideal guide for the "average" pastor, for it makes very strenuous demands upon the conscientious reader—e.g., I spent two hours checking the references on four pages in one of the sections on Paul; but they were *all* relevant and how they did make Paul's notion of "body" come alive! More than the demand to verify his references, there is the constant challenge from a keen and disturbingly honest mind that his readers join in critical dialogue with him. If it is true as it is often alleged, that the "average" pastor requires his reading "pre-cooked, ready for heating," this book might very well be put aside as "heavy," "deep," or "not very helpful to me!"



Outler

Brilliant is the right word for Bultmann. He has a fine scorn for the conventional patterns of biblical interpretation. conservative or liberal. He comes to the New Testament with a fresh and vivid concern for its message to the twentieth century—and he *does* succeed in making that old message vitally new. Sometimes, his brilliance produces provocative but unconvincing tours de force; but more often than not the results are tremendously stimulating and edifying.

This first volume begins with a very compact summary of Jesus' own preaching, then passes on to an analysis of the "earliest Christian Church" (i.e. in Jerusalem), thence to "the Hellenistic Christian Church," and concludes with a 165-page essay on the theology of Paul. Bultmann's reconstruction of the Pauline anthropology is, in my judgment, the most intelligible and profound essay on the subject that now exists. The passages on "flesh and sin" and "freedom from sin and walking in the spirit" are rich mines both theological and homiletical assay—always provided that does not demand one's gold in minted form.

Bultmann is most widely known for his demand that New Testament be "de-mythologised." In essence, this is rejection of the "myths" through which the basic mes of the New Testament was presented to its first hea (e.g., the miracles and the picture of a "three-storied verse," with heaven above, hell beneath, and earth i tween). Bultmann is sure that few modern men actuall lieve these "myths" even when they use them or pay t lip-service. He insists, therefore, that it would be more ho to call them "myths" and deal with them as such (i.e., li tales which contain and convey perennial and vital t even though they cannot be taken as literally true). O our interpretation of the New Testament is properly mythologised, men can then face the truly existential prob of faith and freedom, under God. And here Bultmann i "orthodox" as you please—save for his Christology!

And this last is the ground of my dissatisfaction Bultmann. By his "form-critical method," he *knows exa* which of the Gospel sayings are dominical and which editorial; he *knows definitely* that Jesus had *no* Messi consciousness *whatsoever;* he *knows for certain* that emptied tomb stories are legends, of course"; and finall can distinguish between the Jerusalem and Hellen churches with *great precision.* This strikes me as an exce confidence in a hermeneutical method, especially in vie the meagerness and elusiveness of the New Testament One wonders, as always in the presence of overconfidenc we may not here have a theory at work upon the facts ra than submitting to them. For it would appear that the k of Bultmann's revision of the Gospel stories is his con to *separate* the historic career of Jesus from the later of the church in the coming Messiah-Son-of-Man-Lord-Saviour. "The acknowledgment of Jesus as the . . . 'Mes (Christ),' 'Son of Man,' . . . is a pure act of faith indepen of the answer to the historical question whether or not J considered himself the Messiah. Only the historian can an this question—as far as it can be answered at all—and *f* being personal decision, *cannot be dependent upon a torian's labor*" (p. 26, italics mine). But this leads to a se weakness in Christology and this is apparent everywhe Bultmann.

all this, however, Bultmann's book stands without a in the field. It deserves—and just possibly might get—ind of reading he might welcome: critical, searching, nsive, thoughtful *dialogue* with this extraordinary "di- of the word of truth."—***Albert C. Outler***

OFESSOR Bultmann has been long known in the theo- l world as a distinguished German scholar who com- a radical type of New Testament criticism with a more or less sympathetic attitude toward the dialectical or crisis theology. This combination is a conspicuous feature of the present Volume I of his *Theology of the New Testament*, which deals with the message of Jesus, the Kerygma of the earliest Jewish and Hellenistic churches and the theology of Paul. It will also probably be a characteristic feature of Volume II, which will deal with the theology of John and the development toward the ancient church.

Knudson

The dialectical or Barthian tendency ltmann's thinking takes the form of a pronounced em- s on the eschatological and paradoxical factors in the ge of Jesus, the preaching of the early church, and the ing of Paul. In this emphasis there is a double peril. s the tendency to divorce the eschatological from the l and thus subordinate the moral factor in religion. The is a tendency to augment unduly the mythological ma- in the New Testament.

tmann is far removed from those theologians who a ation or two ago denied the very existence of Jesus. oes not even take account of their theory. His attitude d Jesus is always reverent. But he is nevertheless ical with reference to the historicity of much that is d concerning him in the Synoptic Gospels. Jesus, he , was manifestly a believer in God, and his idea of God ot differ essentially from that of the Old Testament and daism. He did, however, think of the Deity as the ful God of forgiveness rather than as the demanding of judgment. His message was also addressed to in- uals rather than to the nation. And it was especially "a protest against Jewish legalism." It thus had a more s distinctive character in his day.

according to Bultmann, there was no fundamental ence between Jesus and his prophetic predecessors. He o messianic consciousness and no conception of an alto- r unique relation on his part to God. All such ideas attributed to him by a later age, and are to be regarded thical. New Testament Christianity, according to Bult- , is then largely a myth. And as an exposition and de- of this theory his book is a masterful treatise. But if eory were accepted as correct, it is not improbable that ic Christianity would disintegrate. When it comes to mentals faith and myth do not merge with each other. ***bert C. Knudson***

RE is a work of first-rate importance in which a theo- n whose influence in Europe has now eclipsed that of presents in concise form the results of decades of pains- taking research. The presentation combines historical objectivity with sufficient creative imagination to make it grippingly alive. The imaginative element is particularly strong in the reconstruction of the life and message of Jesus. Much of what is generally considered to be historical is made legendary. Serious questions may be asked concerning Bultmann's method of reducing some of the fundamental teachings of the Synoptic Gospels to sayings which the church later placed into the mouth of Jesus, as well as concerning the general tendency to minimize the importance of the historical Jesus. On the whole, however, Bultmann indulges here less than one might expect in his controversial mythologizing of the gospel.

Kantonen

The section on Paul is especially rewarding. I do not know another book which sets forth the basic Pauline ideas with such precision, clarity, and depth. The translator, whose work throughout deserves the highest commendation, was genuinely inspired when he resurrected the word "rightwising" to represent justification.

This work, grounded in profound scholarship and rich in illuminating insights into the heart of the Christian message, should go a long way in bridging the gap that exists, most noticeably in America, between exegetical and systematic theology. If it could be made required reading for every minister of the gospel, it would also do much to put an end to the various types of moralism and emotionalism that too often masquerade as Christian preaching.—***T. A. Kantonen***

**Prices of all books in THE PASTOR are subject to change without notice—Ed.**

## *The Psalms and Their Meaning for Today*

***—By SAMUEL TERRIEN***

*Bobbs-Merrill Co., 278 pp., $3.*

THE Psalter occupies a unique place in the Bible. It is the devotional literature of all branches of Judaism and Christianity, and thus is probably more widely read than any other part of the Bible. It should therefore be the bridge uniting groups and individuals in these two religions. Recently I heard of a Christian who was surprised when she realized, from a conversation with a Jewish friend, that he too read the Twenty-third Psalm!

Hyatt

Yet the Psalms are one of the most difficult parts of the Bible on which to write. A colleague of mine once said that no one knows how to give a good course on the Psalms. Apparently all a teacher can do, he said, is to get the students to sit down and read the Psalms and think about them. Perhaps any teacher would account himself fortunate if he could actually accomplish that! But the remark points up the difficulty of talking or writing about the Psalms. One runs the danger of being too scholarly and meticulous in studying a body of literature that was meant to be read and used, not analyzed to death. An author who writes on the Psalter should feel well rewarded if he inspires others to use the Psalter in their own devotions in a more meaningful manner.

This book by Professor Terrien should do just that. It is based upon excellent scholarship; yet the Foreword informs us that the book was not written for scholars, but for the general reader. It is an outgrowth of lectures given to lay groups and of courses in summer conferences for ministers and Sunday school workers.

The heart of the book is a new translation and exposition of twenty-nine psalms, classified in three major classifications and nine narrower groups. For each psalm the author gives his own translation made from the Hebrew text, with careful attention to the poetic structure. He then gives an exposition which deals with various matters, but which is concerned primarily to point out the meaning of the Psalms and the message they convey. It is in these expositions that Terrien is at his best. His general point of view might be described as "conservative," but such a label does not mean much. The important fact is that he appreciates the Psalms and is enthusiastic in his attempt to convey his appreciation to others. Not that he thinks a modern Christian can appropriate everything in the Psalter.

A final chapter on "Their Meaning for Today" confesses frankly that a few elements in the Psalter are offensive to the sensitive Christian; "some of the poetry of the Psalter is aged and outdated" (p. 267). Some of the prayers are imbued too much with a feeling of "malignant joy" over the overthrow of enemies; others are filled with a smugness which is never appropriate to the true spirit of devotion.

The Psalter will always repay careful study and prolonged use in one's own spiritual life. One reason for this is that it is, as Luther said of it, "a Bible in miniature." Perhaps a majority of the moods and the ideas which are to be found in the rest of the Bible (the New Testament included) appear within the covers of the Psalter. Then, it unifies the prophetic and priestly approaches to religion. Or, as Terrien aptly puts it, the Psalms "provide a bridge between moralism, which too easily condemns, and sacramentalism, which too easily condones" (p. 270). Perhaps a third excellent reason for the careful use of the Psalter today is that most of the Psalms grew out of, or were composed for, crises, either personal or corporate. The moods most often found in the Psalms are lamentation, confession, and supplication, rather than adoration. The Psalms will often speak clearly to the need of modern man if he will let them.

The author of this excellent volume is a member of the faculty of Union Theological Seminary. A native of France, he was brought up in the Reformed Church of that country. He is the associate editor in charge of Old Testament exegesis for *The Interpreter's Bible*. Professor Terrien combines with accurate scholarship a warm religious nature and an ability to write well. Many ministers will find the present volume an invitation to read the Psalter anew, and they will do so with greater understanding than they had before.—***J. Philip Hyatt***

"WHILE poets, [the psalmists] were profound theologians. And that is the reason for which their hymnal remains a living book for today." This evaluation of Terrien's is clearly his reason for writing his book. With masterful organization of the Psalms into three major classifications, Terrien skillfully unfolds the meaning of twenty-nine classic representatives of the 150 "hymns" and makes significant references to all but thirty-eight of the remainder. He translates clearly, pays careful heed to poetic structure, makes lucid the movement of thought within each psalm, and points out ancient Hebrew and modern Christian theological implications.

Reading Terrien's profoundly sensitive and theologically illuminating exposition of such a classic as Psalm 51 is a religious experience. And the author magnificently lays hold of the literary and theological treasuries of the ages for on page after page the reader finds corroborating insights from Dante, Milton, Shakespeare, Browning, Calvin, Wesley, Francis Thompson, Victor Hugo, Herman Melville, W. H. Auden, T. S. Eliot, William Temple, and a host of others.

Kraft

Occasionally meanings seem forced in order to preserve the traditional unity of a psalm, as in dealing with Psalm 139:19-24. One won at times whether it is Terrien's or the ancient psalm theology which is in the foreground, as in the emphasi eschatology in interpreting Psalms 46 and 47. Neverthe wise preachers and pastors will frequently drink de from this well of living water which Terrien makes availa So among new interpretations of the Psalms Leslie's, P son's, and Terrien's may long abide: these three, but for pact richness in theological biblical interpretation the g est of these is Terrien's.—***Charles F. Kraft***

IT IS true, as many critics assert, that a poem can with almost any subject and be judged good or bad nc much on what it says but on how well it says what poet intended. Be that as it is, the poet who attempt handle an exalted subject and succeeds is a better a than one who, notwithstanding his fine expression, addre himself to a mean subject. The truly great poets, in c words, couple majesty of expression with majesty of thou

According to Professor Terrien, the Hebrew psalmists long in this special category. They were not interested ir veloping a philosophical system of abstract thought o determining the composition of chemical compounds. deed. they lived in a prescientific age, but this did not pre them from thinking deeply. Their main interest was relig which to them encompassed all of life. They wrestled with perennial problems: of man's relationship to man an deity. And their ideas in this field—at least many of the are still up to date. In this book Terrien makes explicit theology of the psalmists. He shows how in many insta the psalmist anticipated thought that became fully devel in the Christian era. About the writer of Psalm 51, w poem begins with *Have mercy upon me, O God,* Terrien s "The poet becomes aware of his own destitution only bec he knows what kind of God he is facing. . . . Not the who is lost, but the man who is about to be saved can un stand that he is a sinner." In the same poem, beginning verse 10 (*Create in me a clean heart, O God*), the Chris experience of new life (Gal. 6:15) is anticipated.

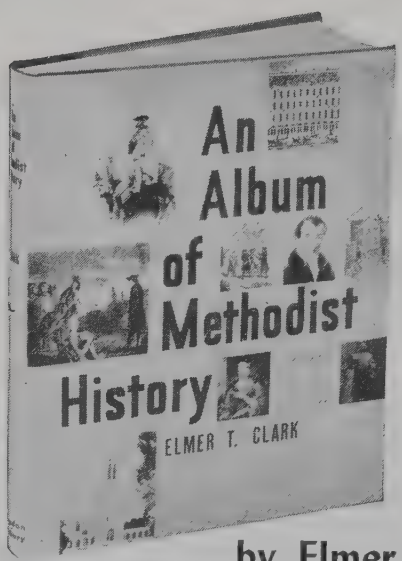
Not all of the Psalms maintain a "high" theology. Som them display self-righteousness, as in Psalm 52:8a:

*I am like a green olive tree*
*In the house of God.*

In other places bitterness is expressed. Yet such exam are balanced by many penitential prayers.

Before the Psalms can be appreciated, they must be and understood. This volume of Terrien's will help reader comes to terms with the psalmists' thought.—***Rich H. Rice***

# An Album of Methodist History

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# REVIEWS

## Freedom Without Order

JOURNEY THROUGH UTOPIA, *by Mary Louise Berneri. Beacon Press, 339 pp.,*

The subject of utopias has had a long and fascinating literary history, and Miss Berneri has gathered together a generous sampling of various types of ideal states and commonwealths from Plato down to Aldous Huxley. By the use of extensive quotations from the sources themselves, many of which she has translated into English for the first time, the author shows how idealism and satire, insight and naïvité, dreaming and despairing, have been compounded in writings from classical antiquity to the present.

Miss Berneri distinguishes six historical periods of utopian writing. There were utopias of antiquity, in which Plato and Plutarch demonstrate the totalitarianism of life regulated by a handful. There is much the same emphasis in the utopias of the Renaissance, which manifest a reaction against individualism, and stress an aristocracy of intelligence and knowledge. More's *Utopia*, for example, has a very harsh regime, and stands as a better indictment of his own society than as a pleasing alternative. Campanella's *City of the Sun* becomes progressively harsh in successive editions. Winstanley, chosen as an exponent of utopias of the English revolution, has the important insights that a change of heart as well as a change of institutions is needed, and that safeguards must be set up against the corruptions of power; but Winstanley too, the author claims, stresses the authoritarian note.

By contrast to all of these, the utopias of the Enlightenment, represented by such men as Diderot, Sade, and de Foigny, try to get free of laws and government, and advocate a kind of anarchism, based upon the innate goodness of human nature and liberty from authoritarian religion. The new note in the nineteenth-century utopias is a materialistic one. It is goods that will make men happy, and life must be organized around their production. Owen, Fourier, Saint-Simon and others thus come under the author's judgment for obliterating man's individuality in intricate state-controlled mechanisms. The brilliant exception to this, the author feels, is William Morris' *News from Nowhere*, where there are no external controls, where individuality is fully recognized, and man seems to live in almost complete harmony with his fellow man. By the twentieth century, however, this sort of possibility has disappeared and the utopian dream is transformed into a nightmare. There is a skepticism about the possibilities of an ideal society as demonstrated in Aldous Huxley's writings. This is typified also by George Orwell's *1984*, written too late for inclusion in the volume under discussion.

In assessing the value of *Journey Through Utopia*, it is important to understand what the author's presuppositions are. The main presupposition becomes clearer and clearer as the book progresses, for Miss Berneri warns the reader constantly of the authoritarian nature of almost all the utopias which have been written. Almost every effort to reorganize human life leads to the regimentation of human life under dictatorial practices. On this point the author is clear and convincing. She recognizes with sober realism that Lord Acton was very close to the truth when he said that "Power corrupts and absolute power corrupts absolutely." She sees, furthermore, particularly in her discussion of Bacon's *New Atlantis*, that science is not an unmitigated boon which automatically assures mankind of happiness. Her apprehension of the dangers of the regimented mind and the regimented society is acute.

It is when one examines the other implicit presupposition of Miss Berneri's book, however, that questions begin to arise. She seems to feel that the only alternative to the totalitarianism of most utopias is the kind of sheer anarchy and extreme "freedom" which characterizes a few of them, such as Morris' *News from Nowhere* and Diderot's *Tahiti*, where laws and governments have been dispensed with. It must be asked whether the anarchy she desires is either desirable or possible, for there are dangers and difficulties in untrammeled freedom that are not recognized. So that Miss Berneri, for all of her insight about the shortcomings of extreme order, does not seem to be aware of the shortcomings of extreme freedom. Here is where a realistic Christian doctrine of man and his sin, which the author rather coldly repudiates in her discussion of Andreae's *Christianapolis*, would have given a better vantage point for evaluation. The wisdom and insight of such a book as Eduard Heimann's *Freedom and Order* can serve as a corrective to Miss Berneri at this point. He sees, Miss Berneri does not see, that while freedom is necessary, order is necessary also for the fullest achievement of freedom.

Granting this limitation, the book should serve a very useful function in acquainting its readers with a much neglected body of writings.—***Robert McAfee Brown***

## Good News

THE GOSPEL OF GOD, *by Anders Nygren. Westminster Press, 103 pp. $2.*

A certain radio commentator always closes his broadcast with the words "And today may all your news be good news." Bishop Nygren gives us the kind of reaction in this pastoral letter to his ministers.

When one has traveled recently in Sweden and has been told that although 97 per cent of the people are members of the state church only about 3 per cent are active, he might be excused a certain lack of enthusiasm in approaching the bishop's book. Again, when a brilliant young Swedish University student who speaks six languages remarks that the church is not held in high favor one cannot help but ponder "Why?"

Perhaps Bishop Nygren had more reasons than one suspects for reminding his people of God's good news. He begins with the *peace of God which surpasses understanding* (Phil. 4:7). There is no argument in the fact that we could find God's way we could find peace. However, man does not seem to want God's peace. Because he has built vast cities and created industrial, scientific, and political empires, man has materialistic considerations become overwhelming factors in dictating terms of peace.

Everyone knows that peace which does not follow universal principles is sheer folly. Yet we are deluded by the call to "realism" and "practicality." We are told that the peace of God and the peace of man are not the same. On this we can agree, but we also remember that if peace is a universal concept it must have relevance for the human scene in every particular instance and in each life. The principles of peace in the good news of Christ will always

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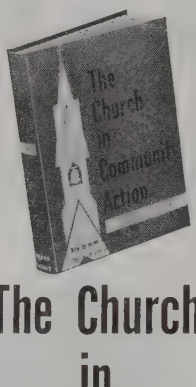


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main the same no matter where applied or how used.

There will be many reactions to Bishop Nygren's statement that "The Christian faith is not a psychological capacity which must be cultivated or improved. And the Gospel is not an ideology; nor some world-view or way of living. It is rather a living and concrete message." This message brings the power that is greater than mere man. Wonderfully and divinely created though he is, man has no real intrinsic worth until the presence of the good news moves within him.

The good news does not minimize the "deepest ground of the tragedy of human life" in the alienated and rebellious attitudes of God's children. Bishop Nygren touches what must be a sensitive place, especially among some Norwegians, when he discusses the yoke of the occupying powers felt in Norway and Denmark in the recent years of the war. But then he reminds us of the joy that everyone felt when the news came, "Norway is free!" "Denmark is free!" As Christians we can be no other than incredible optimists in tragedy, looking for the redemptive and releasing good news which God has promised in Christ.

We are reminded that we are "never to lose sight of the world-wide, world-encompassing character of our Gospel. Our Saviour is the Saviour of the world. Therefore the Gospel concerning Him belongs to the world." This is the message we are to bear to the world. "But, just as it is not we who are to guard the peace of God, but rather God's peace which is to guard us, so also, when all things reel, it is not we who uphold the Gospel, but the Gospel which upholds us."

The Bishop of Lund has hammered away at one point in this pastoral letter. He has given implications that reach into preaching, the sacraments, teaching, the churches, and the world in general. There is a crystal clarity in the movement of the thought pattern. There is even a certain enthusiasm in evid throughout these proclamations of necessity for the good news.

One rather wishes that the bi had moved from the theological plications to the practical problem mankind. Perhaps this was not his pose. Yet how can the good new heard unless men are brought to lis God cannot make men listen or ac the good news. Christians cannot m men heed, but certainly it is the of Christendom to proclaim the news so that it will be heard by men. Perhaps we need some psalm to "shout" the good news "with a v of triumph."

Every bit of news that comes to by way of Christ is good news. T is no bad news from God. If this be gospel, then hungry, homeless, be dered, and confused people around world are waiting for him. Is this no gospel of God?—***E. Ezra Ellis***

# *Realistic Education*

CRISIS AND HOPE IN AMERIC EDUCATION, *by Robert U Beacon Press, 235 pp., $3.75.*

This stimulating and provoca book, written by a former German cator who has taught at Harvard s 1934, is a sympathetic criticism each major division of the educati system in the United States—ele tary, secondary, college, and adult cation, both public and private. U presents specific suggestions for posi corrections as well as an analysis critical weaknesses. In his presentat the *crisis* in American education sta out forcefully, but the *hope* for An can education predominates.

The crisis of American educatio peculiar to a democracy. It cen around the problem of providing

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"progressive" educators.

author strongly contends that
ion which does not have a mean-
ing and integrating basic prin-
and which does not have a direct
pplicable carry-through into the
hool life of the individual, is edu-
which not only is useless but is
l. Such education both bewilders
scourages. He further points out
e adding of years to secondary
ion—now generally making high
go through the twelfth year and
g toward raising the total to four-
ars with the present public junior
movement—has come about to a
erable degree as a result of the
own of the apprentice system.
ore, secondary schools in part
ute "pools" where students may
uring those years in which so-
does not know what to do with
Ulich feels that a more effective
of education can overcome the
y-inducing aspects of such a
ng program."

writer proposes a system of edu-
which will provide a common
ual basis of emotional orientation.
iation of the arts, spiritual values,
e is indebted to Plato for this part
philosophy of education, as he ex-
indicates. Beyond the common
qual training at this level, Ulich
have clear-cut differentiation in
for those of varying talents and
ts. Differentiation would begin in
condary, schools. For those who
follow intellectual pursuits this
ntiation would not mean a pre-
e specialization, but a broad lib-
ducation would be provided for all
tudents prior to their specializa-

basic philosophy that underlies
riter's proposed system with its
ed emphasis upon the principles
uality and differentiation is re-
in his definition of education.
ation, rightly conceived,. is the
s whereby a growing person, *ac-
g to his individual capacity*, is
ed to understand himself, his
in society, his relation to the uni-



# Theology Today

John A. Mackay, *Chairman, Editorial Council* Hugh T. Kerr, Jr., *Editor*

Volume IX CONTENTS OF THE SPRING NUMBER Number 1

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Concerning Church and Mission

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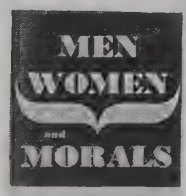


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verse, and to *act* upon this understanding."

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## The Living Bible

THE BOOK BY MY SIDE, *by Albert N. Williams. Duell, Sloan and Pearce, 368 pp., $4.*

One's reading of any book is accompanied by the concerns and interests of the time while he is reading. It happened that while I was reading this book, I was in the midst of writing an adult course on "The Bible and the Christian Life." Also during this reading I happened to attend a lecture series by Henry Sloane Coffin on biblical preaching, delivered at Seabury-Western Theological Seminary in Evanston, Ill.

This concatenation of interests could not have been a happier one. It made the book all the more interesting, for here was a succinct summary of the biblical literature, from which I was deriving my own impulse for writing the course. The lectures of Dr. Coffin reinforced the total impact of the book, especially since it was he who wrote the introduction to the volume—as valid a Protestant imprimatur, one suspects, as might be obtainable by any author.

This is not a book for the scholar-in-training. Such a one will want to go to Bewer and Pfeiffer, Scott and Purdy, and so on. Rather, it is one of those books usually labeled "for the intelligent layman." However, it is not limited in its usefulness to that generalized (though we hope he exists more often than we suspect) object of the book market. It is a delightful book to read for purposes of review and refreshment. Many ministers have let their familiarity with the Bible grow a little wan—these chapters will bring every book in the Bible back to life again and lead one to want to sit down for cozy evenings by the fireplace reading Scripture with new awareness.

The author does not claim to have done any original research. The readableness of the book is due to the fact that he is a professional writer wh absorbed the scholars' researches with a deft pen put flesh and bone them. Lucid sentences, apt quota from the Bible itself, useful charts clear typography combine to make a book worth putting beside *the* by one's side.

Some parish uses of the book to mind: the Bible study group, th group, the older youth group migh profit by using this as a guide. The plicity of the book is deceptive value is that it will whet the app for more thorough study. Even pa are not immune to the lay habit condemned from the pulpit of le the Scriptures be an ornament fo study or living room. Using this starting point, many a pastor might consider gathering a small group terested persons with whom he will the Bible, and, in company with become more conversant with its nating contents.—***Kendig Brub Cully***

## Jesus' Prayer

LIVING THE LORD'S PRAYER *Carroll E. Simcox. Morehouse ham Co., 108 pp., $1.75.*

The title of the book is inexact. volume is not primarily a treatme the implications of the Lord's P for Christian living; it is rather an phrase-by-phrase treatment of E. F. Scott has called "the pri Christian document."

The book's effectiveness is hamp by brevity. Thus these little homilie as pleasant but as incomplete as a petizer at a full-course dinner. is in addition an unevenness of styl content. As to style, there are oas finely executed writing surrounde flatlands of wordage that is somet more simple than precise.

As to content: The essay en "Who Art in Heaven" is quite ple reading on the possible nature o hereafter, but it misses almost en what many would consider the phr central implication: namely, transcendent character of God counterpoise of the more humanly p ing intimacy of "Our Father." A Simcox writes: "It is not for nothing our Lord places *Thy will be done* a center of the Prayer. It is the hing which all else swings." But the w has oiled this hinge to swing easily inward toward the nature o human than outward toward the di Hence the best chapter is that de with forgiveness. This is, one surm

: the author is rather more pre-
d toward the doctrine of original
n he is toward the fact of re-
re love.

as wisely (in so short a book) ex-
himself from critical problems.
is curious to note that he does
l with Matthew's final *for thine*
*ingdom,* on the grounds that it
t in the original prayer, while
ertheless accepts and expounds
*iver us from evil,* which he ad-
as also probably "not a part of
yer as originally given."
author's years spent in college
re obvious in his graphic power
tration. However, as he puts it,
hing of fundamental importance
prayer has been said by many
of many times; nothing strictly
possible." To the well-informed
*Living the Lord's Prayer* will
little that is fresh. To others it
e commended as helpful.—***R.***
***min Garrison***

## lical Preaching

OD IS ABLE, *by John L. Fergu-*
*Men's Club, Belmont Methodist*
*ch (Nashville, Tenn.), 174 pp.,*
.

s never my privilege to hear the
hn L. Ferguson preach. After
these sermons, published after
th by the Men's Club of Bel-
Methodist Church (Nashville,
I can more clearly understand
mendous influence which he ex-
n that great church. I can also
ate why Bishop Paul B. Kern
in the Foreword: "There was
is messages that peculiar char-
ic of all truly great preaching,
onal quality which made every
feel that the message that day
him individually."
eading these seventeen sermons,
convinced that they are, in the
ense, *evidence of biblical preach-*

deal with *subjects that are rele-*
*the issues of real life,* where men
omen live from day to day. In
s of Tomorrow," he uses the
of Felix to Paul to illustrate an
esent temptation to let tomorrow
day.
hird characteristic that impresses
at these messages *appeal to men.*
ermons do not. Many seem to be
more for the other sex. "A
Who Failed" is a gripping in-
ation of David's failures as they
ected in his son Absalom. Here
is material not only appropriate for Father's Day but which both father and mother might use to great advantage.

If there is any weakness in this collection of sermonic material, it lies in the fact that the structure of each one is almost identical, with little variation in the framework and arrangement of the thoughts.

This reader is led to say, "May God grant that we may have more preachers like John L. Ferguson, men with the warm heart and the keen mind, eager to help God change lives for service in the Kingdom."—***Wilson O. Weldon***

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This volume was written at the quest of the Mississippi Conferenc a man who served as its secretary fifteen years. It is a part of the his cal material concerning Mississippi ference Methodism sponsored Hawkins Foundation.

**CHRIST IN POETRY,** *comp and edited by Thomas Cu Clark and Hazel Davis Cl Association Press, 412 $3.49.*

The poems in this anthology and large, are of mediocre quality. wonders why T. S. Eliot and Ge Manley Hopkins were left out. Of modern poets represented, Edith L joy Pierce stands out.

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**MOMENT WITH GOD, *by Ed-rd L. R. Elson. Doubleday & , 192 pp., $1.25.***

ocket manual of daily "inspira-reading," designed primarily for s in the Armed Services, by the er of the National Presbyterian n, Washington, D. C.

**LD RELIGIONS AND THE PE FOR PEACE, *by David s Williams. Beacon Press, pp., $2.75.***

author considers the world's main religions and finds certain basic values in them all—Christianity, medanism, Buddhism, Commu-He finds, he says, "a new theologi-cept of a co-operating, democratic that can be the religious founda-r a new world order.

**OTESTANT DICTIONARY, *by gilius Ferm. Philosophical rary, 283 pp., $5.***

eful desk reference book is pro-n this dictionary. It gives concise ons of many names, churches, and doctrines related to Protes-ristianity. It also includes terms edate the Protestant Reformation they have meaning in the Prot-tradition.

**TIONS PEOPLE ASK, *by ert J. McCracken. Harper & s., 188 pp., $2.50.***

ese sermons, the pastor of River-hurch in New York City gives traightforward answers to real tions posed by contemporary men for whom religion is a live

**TO BE A TRANSFORMED RSON, *by E. Stanley Jones. ngdon-Cokesbury Press, 364 $1.50.***

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**ZA DICTIONARY, *Dagobert Runes, ed. Philosophical Li-y, 309 pp., $5.***

editor of this volume brings to us oza's words the great thinker's tations of religious and philo-l concepts, vices, virtues, and en-f the natural and social order. ume begins with a foreword by Einstein. Spinoza's thoughts are forth in this form because of the difficulty in understanding him.

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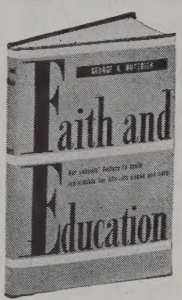


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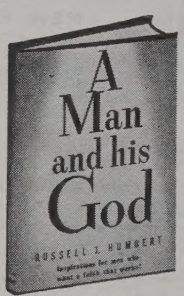


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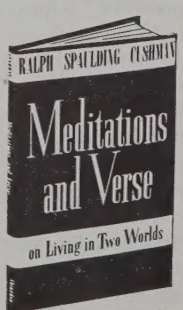


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# Three Tests for a Church

By LEON COUCH

(*The author is pastor of St. Paul's Methodist Church, Durham, N. C.*)

A prominent American said recently that half of the churches in the United States scarely knew why they existed. He added, "Many congregations could double their effectiveness if they could define their objectives and strive to reach their goals."

The church should endeavor to make clear what it is, and is not, and what it conceives its function to be in the community.

The church should *not think of itself* as: a group for corporate self-culture, a recreation center, a mutual admiration society, a temperance league, a gathering of people to be instructed in religion, a monument, a youth camp, a society of smugs, a federation for charity, a community forum to reflect public opinion, a club where members may exclude those not of their fancy, a lodge for mutual uplift, a hotel where it is not necessary to know or care for others, a glad-handing convention, a gathering of decent citizens, a rent-free station for political rallies, a baby sitting agency for bridge playing mothers.

The church should *want to be:* a place where the word of God is preached, a hospital for the soul, a light to guide a way, a gathering of people clinging in faith and love to Christ, a new race, a colony of heaven on earth, an ambulance to pick up derelicts, a beauty parlor that gives the transforming look, a place where people meet to remember Jesus Christ until that memory is quickened into a presence, a congregation of believers, an organized communion, an indestructible world community, an invincible champion of human rights, the continuing *incarnation* of God in the world, and a factory for converting men into brothers.

In order to reach the above goals the church has three *immediate* objectives, namely: to make Christ *known* by evangelism, to cause him to be *loved* through worship services, to desire that he be *followed* through service projects in the community.

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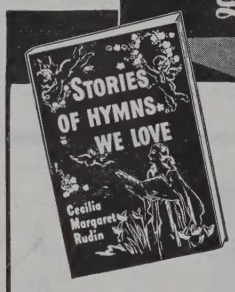


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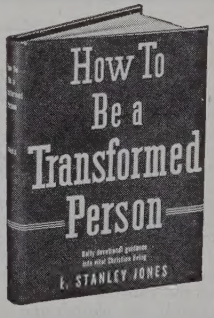


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## Community at Home

¶ A Christian family assumes the presence of God, symbolized by prayers, grace at table, and Christian attitudes. The essential factor is not the external observance but the atmosphere which expresses the presence of God in every member. When children know God in the home, they will not be puzzled when they learn about him at Church school. When God is present in the home, difficulties are more easily faced and overcome, and a spirit of love infuses every act. The more the number of interests shared, the wider the area in which God can work. When husband and wife and children fulfill the conditions of a happy home, God provides happiness out of all proportion to the efforts made. God provides resources to face temporary separations, serious crises of health or discipline, tragedy, and death. . . .

—Randolph Crump Miller, in *Religion Makes Sense* (Wilcox & Follet)

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